आदिवासी संशोधन पत्रिका
TRIBAL RESEARCH BILLETIN

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Vol.XXIII No.2 September, 2000

मा. ना. श्री. मधुकरराव पिचड, आ. वि. मंत्री महोदय दि. १३-११-२००० रोजी संग्रहालयास भेट दिली.

मा. ना. श्री. मधुकरराव पिचड, आ. वि. हे संस्थेच्या संग्रहालयातील माहिती कक्षातील माहिती करुन घेताना, सोबत संस्थेचे संचालक श्री. आर. डी. खरोसेकर व इतर मान्यवर.

श्रीमती मीरा नायर, सदस्या भारत सरकार अनु. जमाती समिती नवी दिल्ली, यांनी संग्रहालयास भेट देऊन माहिती घेताना.

जनसेवा दत्ताश्रम, एरंडवणा पुणे व आ. सं. व प्र. सं. म. रा. पुणे यांच्या संयुक्त सहकार्याने पिंपरी येथे वैदू प्रशिक्षण शिबीर आयोजित केले होते त्यावेळी मा. श्री. भाई नगराळे, आयुक्त, पिंपरी-चिंचवड महानगर पालिका हे प्रदर्शनास भेट देताना.

आदिवासी संशोधन पत्रिका

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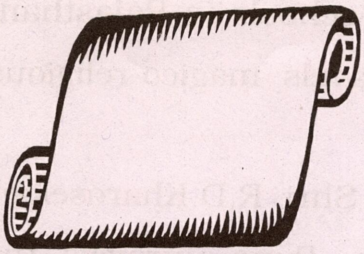

EDITORIAL

We have great pleasure in bringing out the issue of Tribal Research Bulletin, which is basically devoted to provide objective reading material, based on first hand research and observations on various aspects of tribal life and development., There are two sections in the bulletin, one is in English, while the other is in Marathi.

The first paper in the English section, by Shri P.R.Tikone, presents a profile of Tribal Sub Plan area of Maharashtra. The statistical details in this paper would prove useful to the planners and N.G.Os.

The second paper by K. Raja Reddy & P. Sudhakaran Reddy is based and empirical data, highlights the problem of land alienation among the Chenchu tribe of Andhra Pradesh. The next paper by Dr. Shaunak Kulkarni deals with dermatoglyphics of the Kolams and Warlis of Maharashtra.

The fourth paper captioned "Farmer's knowledge of gram production in tribal Rajasthan" by Bareth, Intodia and Bairathi, shows how far gram production technology has been made accessible to the tribal farmers. Next paper by Dr. K. Ailaiah points out some of the occupational changes that have occurred among tribals. Dr. Takle and Shri Solanke in their paper on Ashram Schools in Kinwat Taluka have presented the administrative set up and functioning of Government Ashram Schools. Dr. S.C.Rajora in the next paper presents factual position of the secondary and higher secondary schools in Rajasthan. The last paper by Dr. Narendra Bokhare unravels magico-religious aspects of ritual healing.

In the Marathi section, first Article by Shri R.D.Kharosekar, Director, Tribal Research & Training Institute, Pune unravels the status of sickle cell incidence in tribal Maharashtra. Second paper by Dr. John Gaikwad reveals the need to create awareness of health education amongst the Pawaras. The third article by Shri Chunilal Pawara presents an ethnographic account of Devmogra - a Pilgrimage centre of Tribals. The fourth article in Marathi section captioned "Ashram School" by S.R.Ugale presents a case study of a Pawara girl by the name "Parali". The next article by Shri K.K.Pawara presents a simple way to disseminate information on co-operatives. Shri D.R.Choudhari, Law Officer, Tribal Research and Training Institute, Pune has presented two invalid cases of two individuals who were trying to claim tribal status. These cases are published so as to create an awareness among pseudo-tribals about the consequences of claiming false status.

I hope the views expressed by various authors will not only be useful to research scholars, administrators and students, but general readers as well.

(R.D.Kharosekar)
Director
Tribal Research & Training Institute,
Maharashtra State, Pune.

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Editorial

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15. वृत्तविशेष

TRIBAL SUB PLAN AREA OF MAHARASHTRA AT A GLANCE

*** P.R.TIKONE,**

INTRODUCTION :

In pursuance of the provision of sub-para (i) of para (6) of the Fifth Schedule to the Constitution of India, the President has declared through (i) The Scheduled Areas (Para A State) Order, 1950, and (ii) The Scheduled Areas (Part B State) Order, 1950, certain areas.

According to these two orders, the Scheduled Areas in Maharashtra are spread over in seven districts. (Thane, Nashik, Dhule, Jalgaon, Nanded, Amravati & Chandrapur districts)

Subsequently Government of India, Ministry of Law and Justice (Legislative Department) vide its notification No.GSR-876, dated 2nd December, 1985 notified the modified Scheduled Area in Maharashtra State. As per 1981 Census, the Scheduled Area of Maharashtra is spread over eleven districts (Thane, Nashik, Dhule, Jalgaon, Ahmednagar, Pune, Nanded, Amravati, Yavatmal, Gadchiroli & Chandrapur districts)

The existing Scheduled Areas have been modified so as to encompass the areas covered under the Tribal Sub Plan Areas in the State. Thus, the Scheduled Areas and the Tribal Sub Plan areas have become co-terminus.

The State Government of Maharashtra, however, felt that, out of approved villages of Scheduled Areas from eleven districts, a large number of villages in the districts of Raigad, Bhandara, Chandrapur, Yavatmal & Pune should also be included in the TSP Areas, though strictly these did not qualify for such inclusion, according to the guidelines given by the Government of India. The State Government accordingly, selected and declared 1271 villages from ten districts as Additional Tribal Sub Plan Area.

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* Research Officer, Tribal Research & Training Institute, M.S.Pune

Besides the concentrated tribal population in T.S.P. area, tribal population is also found in O.T.S.P. area in a scattered manner. In order to implement the welfare schemes in O.T.S.P. area also the Government of India directed the State Governments to carve out Modified Area Development Approach (MADA) and Mini MADA Pocket under following criterias.

1) MADA Pocket - There should be minimum total 10,000 population with not less than 50 percent Scheduled Tribe Population.

2) Mini MADA Pocket - There should be minimum total 5000 population with not less than 50% Scheduled Tribe population.

3) The villages to be included in MADA/Mini MADA Pocket should be compact each other.

At present there are 43 MADA and 24 Mini MADA Pockets in Maharashtra State.

Above all developments regarding TSP Areas happened before 1991 Census. There after Government of Maharashtra has declared some new districts and tahsils. Subsequently, districtwise population data of 1991 Census also published.

Therefore, it is need to publish the information relating to T.S.P. areas based on 1991 Census. Accordingly to this, the information relating to T.S.P. Areas presented herewith in following manner.

I. COVERAGE

A) DISTRICTS :	
i) Main Tribal Sub Plan Area existing in	1) Thane, 2) Pune, 3) Ahmednagar,4)Nashik, 5) Nandurbar, 6) Dhule, 7) Jalgaon, 8) Amravati, 9) Nanded, 10) Yavatmal, 11) Chandrapur, 12) Gadchiroli
ii) Additional Tribal Sub Plan Area existing in	1) Raigad, 2) Pune, 3) Ahmednagar,4)Nashik, 5) Dhule, 6) Yavatmal, 7) Nagpur, 8) Gondia, 9) Chandrapur, 10) Gadchiroli
iii) MADA Pockets existing in	1) Raigad, 2) Pune, 3) Nashik, 4) Amravati, 5) Akola, 6) Washim, 7)Buldhana, 8) Nanded, 9) Hingoli,10) Yavatmal, 11) Nagpur, 12) Wardha, 13) Gondia, 14) Bhandara, 15) Chandrapur.
iv) Mini MADA Pockets existing in	1) Thane, 2) Raigad, 3) Pune, 4) Ahmednagar, 5) Nashik, 6) Amravati 7) Washim, 8) Buldhana 9) Nanded, 10) Hingoli, 11) Yavatmal, 12) Nagpur, 13) Wardha, 14) Chandrapur.
Total (21 Nos of districts) (Any one type of area existing in)	1) Thane, 2) Raigad 3) Pune, 4) Ahmednagar 5) Nashik, 6)Nandurbar, 7) Dhule, 8) Jalgaon, 9) Amravati, 10) Akola, 11) Washim, 12)Buldhana, 13) Nanded, 14) Hingoli, 15) Yavatmal, 16) Nagpur, 17) Wardha, 18) Gondia, 19) Bhandara, 20) Chandrapur, 21) Gadchiroli.

B) Tahsils :	
i) Tahsils of fully main T.S.P. Area covered	1) Talasari, 2) Dahanu, 3) Jawhar, 4) Vikramgad, 5) Vada, 6) Mokhada, 7) Shahapur, 8) Peth, 9) Surgana, 10) Trimbakeshwar, 11) Kalwan, 12) Nawapur, 13) Taloda, 14) Akkalkuwa, 15) Akrani, 16) Dharni, 17) Chikhaldara, 18) Korchi 19) Kurkheda, 20) Dhanora, 21) Etappalli, 22) Bhamragad 23) Aheri, 24) Sironcha
ii) Tahsils of partly main T.S.P. Area covered	1) Palghar, 2) Vasai 3) Bhivandi, 4) Murbad 5) Junnar, 6) Ambegaon 7) Akole, 8) Igatpuri 9) Nashik, 10) Dindori 11) Deola, 12) Baglan 13) Sakri, 14) Nandurbar 15) Shahada, 16) Shirpur 17) Chopada, 18) Raver 19) Yawal, 20) Kinwat 21) Ghatanji, 22) Kelapur 23) Ralegaon, 24) Maregaon, 25) Zari Zamani, 26) Wani, 27) Arni, 28) Korpana, 29) Rajur, 30) Chamorshi, 31) Mulchera, 32) Gadchiroli, 33) Armori, 34) Vadsa.
iii) Additional T.S.P. Area existing in	1) Karjat, 2) Khed, 3) Akole, 4) Baglan, 5) Shirpur, 6) Zari zamani, 7)Kalamb, 8) Yavatmal, 9) Babhulgaon, 10) Pusad, 11) Mahagaon, 12) Ramtek, 13) Deori, 14) Salekasa, 15) Arjuni Morgaon, 16) Sadak Arjuni, 17) Rajur, 18) Chandrapur, 19) Gondpipari, 20) Mul, 21) Sawali,

	21) Darwha, 22) Digras, 23) Umred, 24) Karanja, 25) Samudrapur, 26) Seloo, 27) Chandrapur, 28) Sawali, 29) Chimur, 30) Brahmapuri, 31) Nagbhir.
Total no.of tahsils where any one type of tribal area is existing	124 tahsils
C) I.T.D.P.s :	
i) ITDP's created for the welfare of tribals amongst main TSP Area.	1) Dahanu, 2) Jawhar, 3) Shahapur, Dist. Thane. 4) Ghodegaon, Dist. Pune. 5) Rajur, Dist. Ahmadnagar. 6) Nashik & 7) Kalwan, Dist.Nashik. 8) Nandurbar, Dist. Nandurbar & Dhule. 9) Taloda, Dist. Nandurbar. 10) Yawal, Dist. Jalgaon. 11) Dharni, Dist.Amravati. 12) Kinwat, Dist. Nanded. 13) Pandharkawada, Dist.Yavatmal 14) Chandrapur, Dist.Chandrapur 15) Gadchiroli & 16) Aheri, Dist.Gadchiroli.
ii) I.T.D.P. created for the welfare of PTG Madia (TSP Area)	17) Bhamragad, Dist.Gadchiroli.
iii) for the ATSP/MADA & Mini MADA areas..	18) Pen, Dist. Raigad, 19) Nagpur, Dist. Nagpur, 20) Deori, Dist. Gondia & Bhandara. 21) Chimur, Dist. Chandrapur 22) Akola, Dist.Akola, Washim & Buldhana.
iv) For the OTSP Area	23) Aurangabad Dist.Aurangabad 24) Goregaon, Dist. Mumbai.
D) Villages :	
i) Total no.of villages existing in main TSP area	5941
ii) Total no.of villages existing in ATSP area	647 (644 villages included in MADA/Mini MADA Pocket)
iii) Total no.of villages existing in MADA Pockets	1512

iv) Total no.of villages existing in Mini MADA Pockets	387
Total villages	8487
E) TOWNS :	
i) Name of the towns existing only in main TSP Area	1) Dahanu, 2) Jawhar, 3) Vada & 4)Shahapur, District Thane. 5) Trimbak & 6) Igatpur, Dist.Nashik. 7) Nawapur, 8) Nandurbar & 9)Taloda, District Nandurbar. 10) Chikhaldara, Dist. Amravati. 11)Pandharkawada, Dist.Yavatmal 12) Kinwat, Dist. Nanded.
F) Geographical Area :	
i) Area of main Tribal Sub Plan	46425 Sq.km
ii) Area of ATSP	3101 Sq.km
iii) Area of MADA Pockets	7421 Sq.km
iv) Area of Mini MADA Pockets	2080 Sq.km
• Tribal geographical area of Maharashtra.	59027 Sq.km
• Total geographical area of Maharashtra	307713 Sq.km
• Percentage of tribal geographical area to total area	19

II. POPULATION GROWTH RATE & LITERACY RATE :

A) (i) Total General Population of Maharashtra	78937187
(ii) Tribal Population of Maharashtra	7318281
(iii) Percentage of tribal population to total population	9.27
B) (i) Total General Population of Tribal Area of Maharashtra	6346525
(ii) Tribal Population of Tribal area of Maharashtra	3691679
(iii) Percentage of tribal population to total population	58
C) (i) Total Tribal Population of Maharashtra	7318281
(ii) Total Tribal Population of Tribal Area of Maharashtra	3691679
(iii) Total Tribal population of OTSP Area of Maharashtra	3626602
(iv) Percentage of tribal population of Tribal Area of Maharashtra	50.44
(v) Percentage of Tribal Population of OTSP Area of Maharashtra	49.56
E) Growth Rate of Tribal Population	
(i) 1961 Tribal Population	2397159
(ii) 1971 Tribal Population	2954249
:-Growth Rate	23.24

(i) 1971 Tribal Population	2954249
(ii) 1981 Tribal Population	5772038
:-Growth Rate	95.40
(i) 1981 Tribal Population	5772038
(ii) 1991 Tribal Population	7318281
:-Growth Rate	26.78

F) LITERACY RATE

(i) Literacy rate of General Population of Maharashtra

Year	Male	Female	Total
1961	42.04	16.76	29.82
1971	51.04	26.43	39.13
1981	58.65	34.63	47.02
1991	76.56	52.30	64.87

(ii) Literacy rate of Tribal Population of Maharashtra

Year	Male	Female	Total
1961	12.55	1.75	7.21
1971	19.06	4.21	11.74
1981	32.38	11.94	22.29
1991	49.08	24.03	36.77

III. TRIBES

A) Total no.of tribes inhabiting in Maharashtra	47
B) Names of the Major tribes inhabited in Maharashtra	1) Bhil, 2) Gond, 3) Kokna, 4) Varli, 5) Koli Mahadeo, 6) Thakur, 7) Andh, 8) Korku, 9) Koli Malhar, 10) Gamit, 11) Katkari, 12) Kolam, 13) Pardhan, 14) Dhanka, 15) Madia (Subtribe of Gond)
C) Names of the Primitive Tribes	1) Katkari, 2)Kolam, 3) Madia (Sub tribe of Gond)

IV. Ashram Schools/Hostels (Position as on 12/99

Sr,No.	**Region**	**Ashram Schools**			**Hostels**		
		Govt.	**Aided**	**Total**	**Boys**	**Girls**	**Total**
1	ATC Thane	97	61	158	23	9	32
2	ATC Nashik	166	174	340	43	20	63
3	ATC Amravati	71	98	169	20	8	28
4	ATC Nagpur	78	113	191	27	17	44
Total	**Maharashtra**	**412**	**446**	**858**	**113**	**54**	**167**

Source :

(1) Govt. of India, 1991 Census,
(2) Ashram Schools' G.R.
(3) Annual Report on the Administration of Scheduled Areas in Maharashtra.

* * *

TRIBAL AND NON-TRIBAL INTERACTION : PROBLEM OF LAND ALIENATION AMONG THE CHENCHUS OF ANDHRA PRADESH

*K.Raja Raddy
**P.Sudhakara Reddy

ABSTRACT

One of the complex problems that the tribals are facing is the problem of land alienation. There is difficulty in coming to any definite conclusion because of the different processes of land alienation which have all worked to the disadvantage of the tribals. The present paper intends to examine the problem of land alienation among the Chenchus, a primitive tribal grooup of Nallamalai region in Andhra Pradesh.

In recent years, clashes are being reported between tribals and non-tribals in different parts of Andhra Pradesh, particularly in East and West Godavari districts. Except the tribals like Yanadi, Yerukala and Sugali, the remaining tribal groups were mostly isolated and inhabited in forest areas and had less interaction with non-tribals, with the pace of development in tribal areas particularly transportation, communication, agriculture and so on, the non-tribals have been slowly encroaching into tribal areas for livelihood by exploiting the native tribals. The lack of knowledge and investment in agriculture among the tribals on one side and population pressure, lack of cultivable land and having agricultural knowledge and capital resources on the other side lead non-tribals cultivating the lands of tribals.

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The Regulation 1 of 1970 prohibits alienation of any land in the agency areas, except to a tribal. Even if a non-tribal proves he has acquired the land in question through lawful means, he cannot sell it to any non-tribal. The High Court of Andhra Pradesh held that the Regulation does not have retrospective effect, enabling non-tribals to show that they acquired the land before 1970 and thereby insist on their right to sell their land to other non-tribals.

The Regulation of 1 of 1970 also has a presumption clause adumbrated into it due to the efforts of officers like S.R.Sankaran. Any immovable property situated in the agency tracts, and ink possession of a person, who is not a member of a Scheduled Tribe, until the contrary is proved was presumed to have acquired by such a person through a transfer made to him by a member of a Scheduled Tribe.

Though such effective legislation has been adopted to protect tribal interests, the ground sitation today is that 48 per cent of the cultivable land in the Scheduled Areas are legally or illegally under cultivation by non-tribals.

According to Dr.K.Mohan Rao of the Department of Tribal Welfare, out of 18,48,000 acres in the Scheduled Areas a total of 7,53,435 acres are under non tribal control. The ratio is 52 per cent in Khammam district (4,07,368 acres out of the total cultivable area of 7,71,604 acres), 60.6 percent in Adilabad (1,80,349 acres out of 2,97,170) and 71 percent in Warangal (1,02,104 acres out of 1,42,533 acres). The extent of land under non-tribals in Schedule Areas of different districts varies based on the quality of land, source of irrigation and transportation.

The problem of land alienation is not only confined to the Scheduled Areas in the Agency Area, it is also spreading in Nallamalai region on Non-agency area where, the Chenchu, a primitive tribal group is inhabited. In this context, the present paper intends to examine the problem of land alienation among the Chenchus at micro level. Udimilla, a village in Amarabad mandal of Mahaboobnagar district in Andhra Pradesh is selected for the study. The data were gathered through anthropological field work and techniques.

Udimilla is inhabited by Chenchus, whose traditional occupation is food gathering and hunting and who are in transitional stage i.e. from traditional occupation to settled agriculture. There are 34 families in the village with a population of 93 males and 76 females. The literacy consists of 37.28 percent constituting 50.54 males and 21.06 females. Out of 34 families in the village, 21 families sent their children to school. The Chenchus are paatrilineal and patriarchal. Out of 39 marriages, 35 marriages are monogamous and the remaining are polygynous. A few of them practice serial monogamy. Out of 34 families, 18 families belong to nuclear type. The entire family including husband, wife and children work together as an economic unit in most of the subsistence activities.

In early 1980s, the Govt. of Andhra Pradesh has provided housing and provided 3 acres of land to each family to make them to lead settled way of life through agriculture. The Chenchus are habituated to distilling and consuming liquor. Both males and femals consume liquor. Dur to alcoholism and plenty of natural resources they become lazy and they are not able to adjust to regular work. However, du to non-tribal interaction, most of them learnt agricultural work and have been working as agricultural labourers. The data reveals that out of 34 families only 6 families are owner cultivators and the remaining practice agricultural and other labour activities. Some of the owner cultivators also work as agricultural labourers. There are 3 Chenchus working as teachers and one Chenchu as forest guard. In addition to agriculture and labour, the Chenchus still depend on collection of minor forest produce. Some of the tribals depend on sheep rearing, cattle herding, fire wood selling and basket making. Normally, the Chenchu do not think about tommorrow. Almost all the families distill liquor for self consumption but a few families sell liquor through non-tribals who have manageable links with prohibition officials and police.

The government, through Integrated Tribal Development Agency (ITDA0) is implementing several development programmes for the upliftment of the Chenchus. In addition to the provision of 3 acres of land to each family, agricultural implements are also provided to 34 families. Similarly, 24 families are provided with plough bullocks and 7 families are provided with bullock carts. The agricultural inputs like seeds and fertilizers are being supplied every year. The government has provided training to three persons in agriculture and another three persons in gum collection to improve their skills. Sheep units are also provided to 15 families. However, the data reveals that only 3 families have plough bulls and 2 families have goats. The benefits extended to the tribals are also encashed and sold them to the neighbouring non-tribals. However, the 6 owner - cultivator families acquired the skills of cultivating commercial crops from the non-tribals and availing benefits from the government. The non-tribals cultivate tribal lands through mortgage and also avail the benefits like agricultural inputs on the names of tribal land owners from the ITDA. The non-tribals engage Chenchus as agricultural labourers in their own mortgaged lands.

Table 1 : Developmental Programmes Implemented Among the Chenchus

S.No	Programme	No.of families (N=34)
1	Distribution of Surplus land	30
2	Agricultural Implements	30
3	Plough Bullocks	24

S.No	Programme	No.of families (N=34)
4	Seeds	24
5	Fertilizers	24
6	Sheep Units	15
7	Training in Agriculture	3
8	Training in Gum Collection	3
9	Housing	34

Due to degradation of forest, the Chenchus lost some of natural resources. Earlier most of the families owned gum trees and honey combs in the forest. Now, only two families possess gum trees. The dependency on the collection of minor forest produce is also slowly decreasing and 13 out of 34 families are seasonally engaged in the collection of MFP.

The liquor becomes one of the staple food items of the Chenchus. The table - 2 reveals that the number of persons in different age groups consuming liquor. The Chenchus start consuming liquor at the age of 11 years and there is no discrimination in consuming liquor. Fifty two out of 59 males and 42 out of 46 females consume liquor. Almost every Chenchu at the age of 31 years and above consume liquor and this indicates the importance of liquor in the life of the Chenchus. They developed laziness and non-working behaviour. On an average every Chencu works only two to three days in a week and the remaining days, they spent for distilling and consuming liquor and hunting activities. Frequent consumption of liquor leads to negligence of other income generating activities. Prohibition of arrack facilitates the non-tribals exploiting innocent tribals for making and selling arrack. Though it provides meagre income to the tribals, they are not able to improve quality of life and work culture.

Table 2 : Consumption of Liquor According to Age and Sex.

Sr.No	Age Group	Male	Female
1	11-15	10(12)	5(7)
2	16-20	8(10)	6(7)
3	21-25	4(5)	9(9)
4	26-30	10(12)	8(9)
5	31 and above	20(20)	14(14)
	Total	52(59)	42(46)

Note : Figures in parenthesis indicate total Population.

Table 3 : Monthly Expenditure on Liquor Consumption

S. No	Amount in Rs.	No.of families	Percentage
1	50-100	3	8.82
2	101-150	5	14.71
3	151-200	7	20.59
4	201-250	9	26.47
5	251-300	4	11.77
6	301-350	3	8.82
7	351-400	3	8.82

The Chenchus spent most of their income on drinking liquor and smoking. The table - 3 reveals that monthly expenditure incurred towards the preparation of liquor by each family ranges from Rs.50 to Rs.400, constituting about 20 to 30 percent of their income.

Table - 4 Size of Land Holdings Among the Chenchus

S. No	Extent of land (In acres)	Frequency	Percentage
1	Land less	4	11.77
2	Below 2	13	38.24
3	2-4	7	20.59
4	4-6	5	14.71
5	6-8	0	0.00
6	7-8	2	5.87
7	8 & above	3	8.82
	Total	34	100.00

Table - 4 indicates that the size of land holdings ranges between less than 2 acres and more than 10 acres. Though, the Government allotted an extent of 3 acres to each family, the lands are redistributed due to partition of family property, purchase of land and getting land on benami names. Among the land holders, about 66 percent of the families possess less than 4 acres and the remaining have land ranging from 4 to 15 acres. The Chenchus cultivate cotton, sunflower, chilies, maize and ground nut during rainy season as there is no other source of irrigation.

The table- 5 shows the distribution of levels of income and this is positively correlated with the size of land holding. There are 5 families whose annual income is less than Rs.6,000/-, 26 families whose income ranges between Rs.6,001 and Rs.10,000 per annum and the remaining families earn more than Rs.10,000 as annual income.

Table - 5 : Levels of Income Among the Chenchus

S. No	Income level	Frequency	Percentage
1	Below 4000	1	2.94
2	4-5000	1	2.94
3	5-6000	3	8.82
4	6-7000	8	23.53
5	7-8000	9	26.47
6	8-9000	7	20.58
7	9-10000	2	5.88
8	10-11000	1	2.94
9	12000 & above	2	5.88
	Total	34	99.98

The low income, high alcoholism, expenses on traditional rituals and inability to work lead to frequent debts.

S. No.	Status	Debts		Savings	
		Frequency	%	Frequency	%
1	Having	26	76.47	2	5.88
2	Not having	8	23.53	32	94.12
	Total	34	100.00	34	100.00

The table - 6 indicates that 26 out of 34 families have debts and only 2 out of 34 families have savings. Among the 26 families having debts, 24 families borrowed money on mortgage of land. It is interesting to note that the Chenchus do not treat the mortgage of their land as debts. The two families having savings are the tribal leaders who get maximum benefits from ITDA by availing agricultural inputs and other subsidies.

Due to alcoholism and laziness, they are not able to work regularly for their subsistence.

Though there is demand of daily labour, the Chenchu do not prefer to do labour on most of the days in a week. Besides, due to lack of timely financial investment and management on agriculture and lack of proper supply of agricultural inputes by the government, 24 out of 30 tribal families mortgage ranging from Rs.2000 to Rs.8000 per annum. The amount of mortgage per acre per annum ranges from Rs.700 to 1000 depending on necessity of the Chenchu, quality of land, the crop to be grown and the demand among the non-tribals. The amount of mortgage depends on the quality, extent of land and period of mortgage.

Table - 7 : Amount Borrowed on Mortgage of Land

S. No	Amount in Rs.	No.of families	Percentage
1	2000	4	16.67
2	3000	7	29.16
3	4000	4	16.67
4	5000	3	12.5
5	6000	3	12.5
6	7000	1	4.17
7	8000	2	8.33
	Total	24	100

There are no proper legal documents for mortgaging the lands by the Chenchus. They follow customary rules in mortgaging their lands to the non-tribals. However, the only document, on which they trust is the promissory note (bond) with the signature or thumb impression of the Chenchu. If the Chenchu violates the rule, he has to pay double the amount written on the promissory note.

Most of the families mortgage their lands continuously, whenever they fell necessary, they borrow money from the non-tribals and extend the period of mortgage. The table - 8 (a) and (b) reveals that the lands of 24 out of 30 families are under mortgage since 6 to 10 years and they will be under mortgage upto one to five years i.e. till the year 2000 to 2005.

Table 8 (a) Period of Land Mortgage Among the Chenchu Families

S. No	Period Since (in years)	No.of families	Percentage
1	6	5	20.83
2	7	4	16.67
3	8	6	25.00
4	9	4	16.67
5	10	5	20.83
Total		24	100.00

8(b) Period of Land Mortgage Amount the Chenchus.

S. No	Period Upto (in years)	No.of families	Percentage
1	1	8	33.33
2	2	7	29.17
3	3	4	16.67
4	4	2	8.33
5	5	3	12.50
Total		24	100.00

The tribal and non-tribal interaction provides some advantages to the tribals by adopting the ways of life of the non-tribals, particularly, learning agricultural skills, sending children to schools and following some of the customs and traditions. However, the encroachment over the tribal lands create problems to the tribal society and the forest environment. There are several non-tribal resettleer in the tribal areas giving pressure on forest lands. The non-tribals legally or illegally occupy the tribal lands and in turn tribals clear the forest and encroach forest lands and wherever the forest lands are not available, the tribals revolt against the non-tribals for their right on lands.

The Leftist Parties like CPI, CPM and others support the tribal issues and on the other side, the non-tribals seek the support of the ruling parties like Congress or Telugu Desam and politicize the problem of land alienation in tribal areas. The politicization of the issue does not able to solve the problem permanently except solving the problem locally involving local leaders. However, there is no sincere effort by the government for making a policy to solve the problem of land alienation.

Acknowledgments :

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DERMATOGLYPHICS, AND ABO BLOOD GROUPS OF WARLI AND KOLAM OF MAHARASHTRA

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This paper deals with the dermatoglyphics of two widely separated endogamous tribes of Maharashtra - the Warli and the Kolam. The ABO blood group of the Kolam is also described.

The Warlis are a hill tribe found mostly in Thane District. They are of dark in complexion and better built than the Katkaris another tribe of the same area (Karve; 1951)

The Kolams reside mainly in the Yavatmal district. They are considered as being akin to Gonds but the two groups do not intermarry. However, the Kolams speak a language which is akin to Gondi and agrees in certain respects with Kanada, Tamil and Telugu. They are considered as a 'Dravidian tribe'. Being in Maharashtra they also speak Marathi and their family names are Marathi.

MATERIAL AND METHOD

The total number of males whose finger and palm prints were taken was 39 in the case of Warli and 30 in the case of Kolam. Blood samples were obtained from 50 Kolams. The Warli data were collected from Kosbad village of Thane district and that of Kolam from Nanza village of Yavatmal distirct.

The method used here in formulating the finger patterns follow the usual scheme suggested by Cummins and Midlo (1961). Diminutive loops and reduced

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whirls without a ridge count were classified as arches. The terminations of "C" line were classified in favour modal type as given by Plato (1970). The blood groups were determined with potent anti A and anti B antisera.

RESULTS AND DISCUSSION

Table-1
Finger Pattern Types

Tribe	No. of subjects	Whirl	Loop			Arches
			Ulnar	Radial	Total	
Warli	39	47.94	48.46	1.28	49.74	2.30
Kolam	30	33.66	60.00	1.66	61.66	4.66

Percentage of finger pattern types are shown in Table-1. The distribution of whorls and loops is more or less the same in the Warlis; whereas loops are more numerous than the whorls in the Kolams. Arches are also more in the Kolam than in the Warlis.

Table-2
Three Main Indices

Tribe	No. of subjects	Pattern Intensity Index	Dankmeijer Index	Furuhata Index
Warli	39	14.17	4.81	98.94
Kolam	30	12.90	13.88	54.59

The three main digital indices are shown in Table-2. The distribution of pattern types is reflected in the indices. The Warlis and the Kolams are again differentiated in the three digital indices though more markedly in Dankmeijer index and Furhata index.

Table-3
Modal Types of C Line

Tribe	No	Ulnar	Radial	Proximal	Absent
Warli	39	43.58	33.33	8.79	14.10
Kolam	30	70.00	26.66	1.66	1.66

The four modal types of main line 'C' are shown in Table-3. It is evident that the ulnar type is the most common in both the groups though very much pronounced in the Kolams. Proximal type and absent type of 'C' line terminations are more in the Warlis than in the Kolams..

Table-4
ABO System

Tribe	No	O	A	B	AB
Kolam	50	13	13	20	4
	26.00	26.00	40.00	8.00	8.00

Gene frequencies (%)			Goodness of fit
p	q	r	x^2
18.98	28.22	52.79	00.78

The results of the ABO system in the Kolams is shown in Table-4. Of the three genes, B gene is more than A gene and reaches a frequency of 28 percent.

Table-5
Tribes of Maharashtra showing High Frequency of B Gene

Tribe	Place	No	A	B	AB	O	p	q	r
Kolam	Yavatmal District	50	13	20	4	13	18.98	28.22	52.79
Pawara	Dhule District	42	10	16	5	11	19.80	29.30	50.90
Katkari	Kolaba District	109	23	45	13	28	18.20	31.60	50.20
Raj Gond	Nagpur District	51	7	27	3	14	10.40	36.10	53.50
Talavia	Bombay City	212	47	77	18	70	16.80	25.70	57.50
Warli	Thane District	123	19	48	9	47	12.10	26.70	61.30

Source - Bhatia et al. (1986)

Form the above observations it is quite clear that the Warlis and the Kolams are quite district from one another in their dermatoglyphic determinants. A few reports from Maharasthra are available which show that an average frequency of whorls is less than 40% (see Malhotra et al.1974, Mukherjee, 1962). The Kolams do conform to this pattern of whorl distribution but not the Warlis. According to Karve (1951) the Warlis are on the border of dolichocephaly and mesocephaly whereas the Kolams are dolichocephalic. The affinity of Kolams with the Gonds is difficult to prove. There is one series of data from Raj Gonds of Bastar (Sharma 1970) which shows the frequency of whorls above 40%. In terms of the distribution of A and B genes the Kolams like other tribes of Maharashtra exhibit very high frequency of B gene (Table-5).

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FARMER'S KNOWLEDGE OF GRAM PRODUCTION TECHNOLOGY IN TRIBAL RAJASTHAN

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INTRODUCTION

Gram is the most important pulse crop of the country. Among different pulses, chickpea occupied a premier position both in area and production. In Rajasthan, Gram is grown on an area of 1532.6 thousand hectares and yielded 4561.4 thousand tonnes. The average yield of gram 1882 kg/ha is lesser than the country's average 661 kg/ha and only two districts were yielding above one tonne per hectare. Due to this average impact on pulse production has only been marginal and wide gap still exists between the yield of improved varieties on research farms and those obtainable on farmer's field. Though several factors and conditions are responsible for the existence of such yield gaps but the nature and extent of knowledge of the improved technology is primarily concerned with such gaps and had direct bearing on the farmer's production output. In view of this, a study was conducted in IV Agro-climatic zone of Rajasthan to know that how far gram production technology has been made accessible to the farmers. With this point in mind the following objectives has been developed. To find out the extent of knowledge of small and marginal farmers about improved package of practices of gram cultivation.

METHODOLOGY

The State of Rajsthan has been divided into nine agro climatic zones. Of these, two zones namely sub humid southern plains and Aravalli Hills (IVA) and

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Humid Southern Plains (IV B) were drawn on the basis of the highest percentage of tribal population in the state and most of the area under Gram is sown under rainfed condition. From each zone, three tehsils with maximum area from each of the three category viz.high, medium and low gram producing area were drawn. At the next stage of sampling, two VEW circles from each tehsil on the basis of highest gram area were taken up. Thus,l 12 villages were sought from which 192 gram growers (50% small and 50% marginal) were drawn by systematic random sampling technique.

RESULTS AND DISCUSSION

Knowledge as a body of understood information possessed by an individual is one of the important components of adoption behaviour. It has been considered by every author as a pre-requisite for adoption. In order to increase the level of adoption, farmers must be made aware of the latest knowledge about the technologies. The results of extent of knowledge about gram technologies are presented in this section.

Individual practices wise knowledge of farmers of both the zones was worked out to get clear idea about the extent of knowledge and to see practice wise difference in knowledge. Table 2 shows that small farmers of zone IV-A possessed maximum knowledge about 'irrigation management' (75.70 mps) 'fertilizer application' (73.21 mps) and 'soil treatment' (70.14 mps) while extent of knowledge of marginal farmers of this zone in these three practices was 66.67, 70.74 and 69.45 mps respectively maximum being in 'fertilizer application'. The table further depicts that marginal farmers of this zone possessed minimum knowledge about 'plant protection measures' (23.03 mps) 'inoculation of seed with rhizobium culture' (12.92 mps). Extent of knowledge of small farmer of this zone in these practices was also more or less the same.

Table-1

Extent of knowledge of Gram growers about improved practices of Gram (MPS)

Sr. No.	Improved practices	Zone IV-A		Zone IV-B		"F" Value
		Small	Marginal	Small	Marginal	
1	High Yielding Variety	15.7	13.85	18.51	13.97	2.09 Ns.
2	Inter cropping	58.63	58.93	65.48	55.06	3.31*
3	Inoculation of seed with Rhizobium culture	23.44	22.66	28.91	19.79	0.65 Ns
4.	Soil treatment	70.14	69.45	70.14	69.45	0.01 Ns
5	Seed treatment	13.33	12.92	18.33	12.92	1.10 Ns
6	Time of sowing	38.89	37.85	43.75	38.19	1.63 Ns
7	Seed rate	49.31	46.53	51.39	39.58	1.39 Ns
8	Recommended spacing	58.85	61.46	62.50	63.02	0.37 Ns
9	Fertilizer application	73.21	70.74	71.43	63.77	0.63 Ns
10	Weed Management	41.15	41.69	35.16	34.36	4.32 **
11	Irrigation Management	75.70	66.67	56.94	63.89	3.52 *
12	Plant Protection Measures	23.03	23.02	18.15	20.34	0.83 Ns
13	Harvesting & Storage	47.57	49.31	43.06	36.11	2.31 Ns

Ns = Non Significant * = Significant at 5% level ** = Significant at 1% level

Small farmers of zone IV-B possessed maximum knowledge in 'fertilizer application' (71.43 mps), 'soil treatment' (70.14 mps) and 'inter cropping' (65.48 mps). Knowledge of marginal farmers of this zone in these practices was 63.77, 69.45 and 55.06 mps respectively.

Minimum knowledge in 'seed treatment' (18.33 mps) 'plant protection' (18.15 mps) 'high yielding varietis' (18.51 mps), were possessed by small farmers. Marginal farmers of this zone also had relatively less knowledge in these practices.

The table further indicates that the difference in extent of knowledge of farmers in different categories was significant only in three practices viz. 'inter cropping', 'weed management' and 'irrigation management'. But in rest of the activities, it was found non-significant. In other words there was difference in knowledge of different categories of farmers of both the zones in above mentioned three practices. In remaining 10 practivces thrre was no difference in knwledge in different categories (small and marginal) of farmers of Zone IV-A and IV-B. To see whether there is any relation between the ranking of both the zones towards knowledge about improved package of practices of gram. Rank order correlation 'r_s' was applied. The value of rank order correlation 'r_s' was 0.91, which shows positive correlation. This leads to the conclusion that there is correlation in the ranking of knowledge possessed by the gram growing farmers of both the zones, though there is difference in its magnitude of mean percent scores.

Table-2

Comparison of knowledge of the Gram growers between Zones

Sr. No.	Improved practices	Zone IV-A		Zone IV-B	
		(MPS)	Rank	(MPS)	Rank
1	High Yielding Variety	14.45	12	16.24	12
2	Inter cropping	58.78	5	60.27	5
3	Inoculation of seed with Rhizobium culture	23.05	10	24.35	10
4.	Soil treatment	69.79	3	69.79	1
5	Seed treatment	13.13	13	15.63	13
6	Time of sowing	38.37	9	40.97	7
7	Seed rate	47.92	7	45.48	6
8	Recommended spacing	60.16	4	62.76	3
9	Fertilizer application	71.98	1	68.60	2
10	Weed Management	41.42	8	34.76	9
11	Irrigation Management	71.18	2	60.42	4
12	Plant Protection Measures	22.02	11	19.25	11
13	Harvesting & Storage	48.44	6	39.58	8

Efforts were also made to seed practice wise similarity in existing knowledge of gram growers irrespective of zones.

Analysis of Table 3 shows that the respondents had higher knowledge about 'fertilizer application', 'soil treatment' and 'irrigation management'. Regarding 'seed treatment' the respondents possessed negligible knowledge (14.38 mps). This is because of the reason that they were aware of seed treatment but they could not tell exact name and doses of chemicals to be used. Similarly, towards one of the most important aspects of gram cultivation technology i.e. 'high yielding variety' the respondents also possessed very poor knowledge (15.35 mps), as they did not know the exact name, maturity duration and average yield of 'high yielding variety' recommended for their area.

"F" value presented in Table 3 was highly significant. This reveals variation in knowledge of respondents towards different practices of gram crop. In other words, there was difference towards various practices in existing knowledge of respondents.

Table-3

Mean percent scores of knowledge of the gram growers about improved practices (MPS)

Sr. No.	Recommended practices	Zone IV-A	Zone IV-B	Pooled
1	High Yielding Variety	14.45	16.24	15.35
2	Inter cropping	58.78	60.27	59.52
3	Inoculation of seed with Rhizobium culture	23.05	24.35	23.70
4.	Soil treatment	69.79	69.79	69.79
5	Seed treatment	13.13	15.63	14.38
6	Time of sowing	38.37	40.97	39.67
7	Seed rate	47.92	45.48	46.70
8	Recommended spacing	60.16	62.76	61.46
9	Fertilizer application	71.98	68.60	70.29
10	Weed Management	41.42	34.76	38.09
11	Irrigation Management	71.18	60.42	65.80
12	Plant Protection Measures	22.02	19.25	20.63
13	Harvesting & Storage	48.44	39.58	43.80
	"F" Value			163.97 **

**** = Significant at 1% level**

CONCLUSIONS

From the above findings it could be concluded that -

Gram growing small and marginal farmers possessed comparatively more knowledge about 'fertilizer application', 'soil treatment' and 'intercropping'. Minimum knolwedge was possessed in 'seed treatment', 'high yielding variety' and 'plant protection measures'. Significant difference was observed in only three practices of gram cultivation vi. 'inter cropping', 'weed management' and 'irrigation management' between small and marginal farmers of both the zones.

There was rank order correlation between knowledge possessed by gram growers in both the zones.

There was difference in existing knowledge of gram growers towards different practices of gram cultivation.

SUGGESTIONS

Farmer's education is a must in transfer of technology. It speeds up the process of adoption of technology. This is more so in a country like India where hardly one third of avilable technology has reached the farmers so far. Poor coordination and commitment among various concerned agencies, depts. And components (researchers, Extension workers, and farmers) are largely responsible for the poor adoption of technology. Effective coordination is a prerequitiee in professional extension to get better results. Improving credit facilities, ensuing timely input supplies at affordable prices, evolving location specific farm innovations and devising appropirate extension strategires would go a long way to speed up transfer of improved technology.

The successful demonstrations should be repeated for the sake of farmers to confirm the truth of technology and to avoid conflicting results, lwhich leads to retardation in the process of transfer of technology.

Coordination committees of all institutions incharge with farmers training should be constituted at district and State level so as to chalk out appropriate taining programmes for the farmers.

Proper emphais should be given on development of appropriate technology taking into account farmers needs, problems and soio-economic conditions.

Efforts should be made to develop location specific package of practices involving optimum levels of inputs such as fertilizers, insecticides and irrigation instead of maximum so that small and marginal farmers can adopt them to increase their crop yield.

Need based adequate training in subject matter, communication process, handling and use of extension teaching methods and A.V. aids should be imparted to the extension workers so as to inhance their communication skills and their creditibility to transfer of agricultural technology.

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OCCUPATIONAL CHANGE AMONG THE TRIBALS

***Dr.K.Ailaiah**

INTRODUCTION

The Constitution of India has recognised Scheduled Tribes as the most backward sections of population and granted special status to them. Scheduled Tribes as compared to other groups are extremely backward in all walks of life. These tribes are scattered throughout the country.

According to the 1991 census, the total population of the Scheduled Tribes in India is 806.64 lakhs, which constitutes 9.55% of the total population. The tribal communities are concentrated in the Hilly and forest regions. The largest population of Scheduled Tribes is concentrated in the North-Eastern States and union Territories like Nagaland, Meghalaya, Arunachal Pradesh, Lakshadweep, Dadra and Nagar Haveli etc.; where more than 80.00% of the population belongs to the scheduled tribes. About half of the country's tribal population is concentrated in the three States of Madhya Pradesh (8.39% Million), Orissa (5.1%) and Bihar (4.9% Million).

The statutory list of Scheduled Tribes is notified under 342 Article of the Constitution. The list of scheduled tribes was notified for the first time under the Constitution Order, 1950. The list of scheduled tribes has been modified or amended or

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supplemented from time to time. On the recognition of the States, the scheduled list (Modification) Order came into force on 29-10-1956. Thereafter, a few orders specifying scheduled tribes in respect of a few individual states also came into force.

A number of scheduled tribes, dispersed throughout India, belong to this category. They live by natural exploiting resources. Only a few of them depend exclusively on hunting or gathering or shifting cultivation. Many tribes get their livelihood by hunting as well as gathering. Thus, a combination of complex and restricted cooperation of labour is noticed among most of the tribes. Men hunt and women gather good. Economic activities are both individual and collective oriented, the latter being predominant. The forces of production is primitive. They have very limited specified roles, just sufficient for the working of any natural system. Permanent status and roles are almost absent. The region is totamic with some rituals and rites.

The tribal population of India (67.60 million) is larger than that of any other country in the world. In fact, it is almost equal to the tribal population of 19 countries with substantial tribal population. Myanmar with a tribal population of 14 million, has the second largest tribal population. It may be noted that the tribal population of India is more than four times that of Myanmar and more than six times that of Mexico (10.90) million), which has the third largest tribal population in the World. The tribal population of India is more than the total population of France and Britian and about four times that of Australia. If all the tribals of India had lived in one State, it would have been the fifth most population State after Uttar Pradesh, Bihar, West Bengal and Maharashtra.

The concept of social change is wide and complex. It has many dimensions and aspects. Social change, as different from mere political or economic change or other types of changes, is a wider kind of change. This is because the social phenomena are regarded as more basic and wider than the other types of phenomena.

Social change can be said to be any modification whatsoever with regard to any aspect, feature or dimension of society. Any increase, decrease, reduction, diminution, growth, decay,envelopment, development, progress, regress, revolution or evolution can be called social change. Social change may occur in any of the aspects or dimensions of society : ideas,ideologies,policies,principls, doctrines,legislation, procedures, traditions,customs, conventions, institutions,associations, leaderships,values,performances, achievements etc.

In terms of time we may say social change can be short-lived, short-term or long-term, old or new, ancient or medieval modern, past, present, future, temporary, semi-permanent or permanent, reversible or irreversible and so on.

The most popular occupation which the tribal population has adopted is agriculture in its simpler form, requiring ploughing with two animals. It is the settled type the tribals final it so far than hill cultivation and much so far than forest hunting. A large percentage of the tribals is supported by agriculture. All the major tribes of India do practice agriculture as their primary source of livelihood.

OCCUPATION

Economy is the mainstay of a social group. It is to this aspect of culture that all developmental programmes are mainly geared. All larger tribes in India have agriculture as their subsistence economy. They have been leading settled lives at villages. As such their economic problem and subsequent developmental programmes follow a particular pattern. But it is not so with the small tribes. The occupational pattern, particularly of the very small tribes, shows a wide range of variation from primitive hunting and food-gathering to agriculture. In between we come across such diverse occupations as rope-making animal trapping and bird-catching, begging, basket-weaving, cattle-rearing and so on. The diversity of the occupational patterns makes the problem of planning extremely difficult for the small tribal communities.

The tribal people every where have lived in intimate relationship with forests and it has been linked with their very existence due to historical factors. Forests have been sufficiently sustaining their inhabitants. These are their abode and source of livelihood. They get food, fruits, edible-roots, herbs and honey from the forests. Thus, the traditional tribal economy is mainly built around the forests. Their religious and magical beliefs too rotate around the forests. Also, many a flora and fauna have been the objects of worship for the tribals due to one reason or the other. And not less important is the fact that the tribal people achieved a harmony between their lives and nature through the forests.

The ties with the forests go back to the times immemorial. Further, they have enjoyed freedom to use the forests, in whatever way they like, to such an extent that they have developed a conviction that they belong to the forests and the forests belong to them. Hence, any move to restrict this freedom has always been recented by the tribal people. Though some of scheduled tribes lead a nomadic or semi-nomadic life, agriculture is their main occupation. Approximately 85% of the tribal people of this region are dependent on agriculture.

Cultivation is, however, done without the use of modern technology and inputs. Consequently, the basic minimum sustenance is raised with great difficulty and economic surplus is a rare phenomenon. Other characteristics of tribal economy are absence of profit motive, cooperative and collective endeavor, low rate of innovation, absence of regular market, absence of speculation and the notion of property being closely related to display and expenditure of wealth rather than to its accumulation.

The mode of production of the tribal people is styled "familial" or "domestic". The family in the tribal economy, is a unit of production. It is directly engaged in the economic process and controls the children, who form part of the production unit. The allocation of labour and produce and other decisions are for the most part domestic stipulations and production is general to familial requirements i.e. they produce what they need. Yet, it never means that the familial group is self-sufficient. They get the cooperation of individuals of other households too. The family is constituted for production by age-group and is equipped to govern production by possession of the necessary tools that are easily made and skills that are common and uncomplicated. The children are sent out into the jungle with their cattle-herd and sheep. Some of them accompany their mother or sister to help in digging out the roots or collection of fire-wood or in picking up the mahuas followers or certain fruits in the near by jungles. The youth form the axis of familial production. They take part in their agricultural operations i.e. preparing the fields, showing harvesting or in some type of forest operation like collection of minor forest produce or in fishing. In the tribal family the children graze their lives took, the young men work in their fields and in forest, the young women keep themselves busy in their daily domestic chores apart from sowing, transplanting paddy weeding and harvesting the crop.

Work participation rate (WPR) among tribals was higher than among the scheduled castes and general population. WPR wash-higher among the tribal women than among women in the general population. It was however, less for the tribal women than for the tribal men.

An overwhelming majority of tribal men (85%) and women (91%) were engaged in agriculture. However, there were more cultivators among tribal males; while tribal women worked as agricultural labourers. More tribal females were engaged as cultivators than in other occupations.

The pattern of life in the tribal family is based on a well organised division of labour according to sex and age. The sexwise division of labour is more prominent among them because women are considered physically weak by them men. Both the male and female members work according to their physical capacity. Although, women work equally with men in all walk of life among tribals, the boys and girls are allotted different tasks suited to their age.

CONCLUSION

Many changes have taken place among tribal people in a slow but study way. The Indian Constitution has provided several provisions and the government has implemented numerous welfare schemes. By following modern life style of tribals are also improving their occupations and discarding their traditions.

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A STUDY OF GOVERNMENT ASHRAM SCHOOLS IN KINWAT TALUKA

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INTRODUCTION

After Independence, the Government of India started various schemes, in order to bring the illiterate and economically backward tribes into the mainstream of national life. Out of the different schemes, the Government focused special attention on Education, with an intention to educate the illiterate tribals and create an awareness among them, about their rights so that they would be able to develop themselves and improve their standard of living. With this motive the Government gave special priority to educational development of these backward tribes.

The main problem which comes in the way of the tribals's education is that these people live in utter poverty. Every member of the family is an economic asset and has to give support and try to increase the income of the family. The children start working with their parents from an tender age of 5 years or so, naturally for them, attending school for eight hours is like losing a day's income. Therefore, they do not expect to lose their child's day in the school.

Thus, education for them, was an item of luxury and not a basic need, so taking into consideration all the beliefs and problems of the Tribal Castes, the Government introduced the scheme of "Ashram Schools" so that some educational facilities could be provided for them and also to attract more and more backward tribes towards education.

The main purpose of this scheme i.e. the "Ashram School" was to provide the tribals with basic amenities and

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remove the burden from the shoulders of the parents, of educating their children. The Government decided to take the responsibility of educating the children of the backward tribes on its own.

It was felt that once the tribal children are admitted in the `Balwadi', they will continue their education in the Ashram School upto S.S.C. or H.S.C. level, and hence some awareness would be created among them towards education. In this context, different Ashram Schools were established, buildings were erected so that all facilities could be provided at one place.

Hostels were made, Wardens were appointed, who would take care of the studies and other activities of the children after school hours. Residential facilities were provided for teachers, so that they would be near the students all the time and take upon themselves the responsibility of parents and give enough attention towards the children.

In the year 1972-73 the Government established 31 Ashram Schools and now the number moves upto 450 Govt Ashram Schools. The present `Paper' tries to study the working of Ashram schools, its problems and gives some suggestions to remove the defects and difficulties faced by the Government.

OBJECTIVES OF STUDY :

1) To study the present working of Government Ashram Schools.
2) To study the administrative setup in these schools.
3) To assess the role of Government Ashram Schools in educating the tribals.
4) To find out the utilization of various facilities in these schools.
5) To find out the percentage of Tribal children in the Government Ashram Schools.
6) To point out the difficulties faced by these schools.

METHODOLOGY :

For the present study, six schools have been selected out of the twelve, Government Ashram Schools from Kinwat Taluka. The table given below shows the location and Grade of the Government Ashram Schools in Kinwat Taluka.

Sr.No.	School Place	Area of Schools	Grade
1	Bodhadi (Girls)	Near City	Post-basic
2	Kupti	Interior	Basic
3	Shastrakund (Walki)	Interior	Post-basic
4	Talaiguda	Interior	Post-basic
5	Jwahrla	Interior	Post-basic
6	Gokunda	Near City	Basic

As mentioned in the above table some of the Govt Ashram Schools are located in remote area, while others are near the Taluka Place. A structures questionnaire was prepared for the Head-Masters. Apart from the questionnaires, informal discussion was done with the teachers, wardens and the students.

The data is a collective work done through questionnaires, interviews and Ashram Schools records. The teachers and students were questioned about the difficulties and defects found in the present working of the schools.

In the Govt Ashram Schools 80% of seats are allotted to tribal students, 10% to the local students and 10% of seats are available to children of teachers and other people working at the Govt Ashram Schools.

RESULTS AND DISCUSSION :

Except Gokunda and Kupti Government Ashram Schools the condition of the building in all the other four schools was sound and satisfactory, but do not have adequate water facilities, due to which the bathroom and latrines were never used by students. The Kitchen and store-rooms were also not kept clean. The students were unable to use the bathrooms therefore the hygienic condition of the students was found to be low. The bathrooms in these schools were not constructed in accordance with the requirements of girls.

Since these schools are situated in remote areas and at a long distance from the village, the teachers and students have very less options of traveling, hence a lot of time is wasted waiting for some vehicle or the other. Because of less frequency of S.T. buses, the teachers can hardly help the students in case emergency. The students often fall sick and it becomes quite difficult for the wardens to take the sick child to the nearby city for medical checkup.

The food was found to be of low quality and green vegetables were not included in the daily diet. The pulses included in their meals were Udid, Matki, Moong etc. Tur was a rare pulse for the students.

It was expected that educational standard of these Government Ashram Schools would be of a desired level, but looking at the results one is forced to think about the standard, due to the large difference seen in the results of post basic schools, in March 1999 - Bodhadi 85%, Shastrakund (Walki) 58%, Talaiguda 10% and Jwahrla 10% only. The teachers were seen to be indifferent and uninterested in educating the students. The teachers of some Government Ashram Schools were seen to be careless about their work.

If the six schools are compared within themselves, Bodhadi (Girls) is no doubt the best, right from the Head-Master, Teacher and the other staff, one can notice total dedication towards the betterment of the students. This school has shown that with this kind of dedication, one can certainly make this scheme a grand success. Apart from educational progress, emphasis is given to the all-round development of children. The school campus was found to be clean and the students were seen wearing clean and tidy clothes. The administration of this school was found efficient the students were found healthy and active in co-curricular activities alongwith their regular studies. It is felt that if these students get proper guidance and attention in the future they can reach high levèls like success in competitive exams, scholarships sports etc.

CONCLUSION :

While making this study it was felt that if this scheme is improved and made more efficient in the desired line, then the tribals will surely be benefited.

What is required at this stage is a team of dedicated staff at these Government Ashram Schools. The class-room and Hostel buildings has it own importance in education but still these factors are neglected at the Gokunda and Kupti Government Ashram School.

SUGGESTIONS :

1. The Government Ashram school should be provided with permanent water facility.
2. Care should be taken to see that the food should be of good quality.
3. There is need to provide sufficient medical facilities to every schools, A Doctor should be appointed.
4. Importance should be given to cleanliness in schools.
5. It is suggested that proper attention should be given to co-curricular activities alongwith academic education.
6. The teachers should be given training in order to equip themselves with the modern trends in the field of education and administration.

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TRIBAL STUDENTS IN SCHOOL EDUCATION : A SOCIOLOGICAL STUDY

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Background of the Area Under Study :

This article presents the factual position of the Secondary and Higher Secondary Schools of Pratapgarh Panchayat Samiti, included in the Tribal Sub Plan Area. There are 10 Secondary and 5 Senior Secondary Schools in this Panchayat Samiti in respect of which information and facts about physical aspects of education of the tribal students have been collected and analysed. For intensive study three schools of this Tribal Sub-Plan Area have been selected.

Pratapgarh is a sub-division of Chittorgarh district. Well-known as "Kanthal" region, and this Panchayat Samiti is situated in the south-eastern part of the Rajasthan State which has a much denser concentration of Adivasi population. Pratapgarh is the largest town of the area and was the capital of the erstwhile State of Pratapgarh. This town was founded in 1699 A.D. by Pratap Singh. Geographically, Pratapgarh is the farthest southern part of Chittorgarh district. The total area of Pratapgarh sub-division is 214191 hectars. This area has the largest population of Scheduled Tribes in Chittorgarh district, and that is the reason that it has been included in the Tribal Sub Plan Area for a concentrated implementation of the development schemes. Administratively this sub-division has been divided into two Panchayat Samitis, namely, Pratapgarh and Arnod. The present study is mainly concerned with the Secondary and Higher Secondary Schools of

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Pratapgarh Panchayat Samiti only.

The villages of this Panchayat Samiti which have been selected for this study are sparsely populated. Most of the villages are scattered in Bhagals, Phalas and Tapras (hutment's or small clusters of houses). Since the settlements are scattered, the basic facilities are mostly not available. In villages inhabited by the Adivasis, there is scanty agriculture and very meager means of employment. The geographic segregation makes poverty more deep-rooted and rampant and unemployment more confounded creating acute severalties of livelihood. The Adivasi area is not lagging behind in the growth of population at a very high rate, and therefore the load on land is increasing and its size is shortening. The Adivasis have fragmented and very small plough-fields and there is acute scarcity of means of irrigation and the unirrigated land is comparatively more in quantity which makes dependence on rains imperative. All these factors are contribute to the extreme poverty, unemployment, lack of means, lack of basic infrastructure framework, and compel them to lead a life in indebtedness and die in indebtedness.

Position of the Educational Institutions of the Area under Study :

There are total 10 Secondary (up to class Xth) and 5 Senior Secondary Schools in Pratapgarh Panchayat Samiti, where education up to class XIIth is imparted. There is a separate Sr.Secondary School for girls in Pratapgarh town, while all other schools are co-educational. All these schools are managed by Government. There are non-Government recognized schools also but they are all below secondary level. The ten secondary schools run by the State Government are located at villages Baravarda, Bardia, Bori, Gadola, Kherot, Suhagpura, Kuni, Kalmipura, Rathanjana and Rampuria of Pratapgarh Panchayat Samiti. The

Senior Secondary Schools run by the Government are located at Pratapgarh (separately for boys and girls), Thada, Kulthana and Dhamotar. The position of the Adivasi student population for the last eight years in the Panchayat Samiti in these 15 secondary and senior secondary schools is being presented in Table No.1. The table shows the number of such ST students who were in X and XII classes.

The Table 1 shows the total number of tribal students in all the 15 schools of Pratapgarh Panchayat Samiti. The table also indicates the basic fact that there has been no remarkable increase in the number of tribal students during these eight years, while the tribal population on the whole is increasing at a comparatively faster rate. Another fact which is clear from the information gathered is that in Pratapgarh proper and neighboring village Dhamotar, the number of tribal students is comparatively larger than other places. The number of tribal girl-students is very low although co-education facilities exist in all the 14 of the Schools of the area under study. Only last session's average of per school tribal student percentage comes to 30.3 boys and 5.8 girls which is quite meager as compared to the total population of the Adivasis in the area and in respect of the tribal girls, this average percentage is quite negligible.

Table No.1

Tribal Students	91-92	92-93	93-94	94-95	95-96	96-97	97-98	98-99
Boys	310	357	327	301	374	424	461	425
Girls	08	03	04	17	18	89	103	88
Total	**318**	**360**	**331**	**318**	**392**	**513**	**564**	**513**

* Source : Information Collected from the Schools.

Existing Physical Facilities in the Schools :

Proper teaching and physical facilities in the schools are very important for the creation and maintenance of a congenial academic atmosphere. The existence of adequate physical facilities in the schools affect the teacher and taught equally. They also help in the longer stay of the teachers and students in the schools and lessen discontentment among them besides making the school an attractive precinct of teaching and learning.

Among the physical facilities have been included the class rooms (proportionate in number and size to the number of students), libraries, play grounds, WCs. and urinals (separately for boys and girls), Principal's room, office apartment, furniture, teaching aids, electricity and water facilities, in this study.

According to the information collected from the 15 secondary and senior secondary schools of the Pratapgarh Panchayat Samiti it has been revealed that there are 3 to 18 class rooms in these schools. An attempt would be made here in this article that how the scarcity of class rooms affects adversely the teaching and the strength of students and how adequacy of class rooms affect positively in making the academic atmosphere congenial on the basis of interviews with the students. There is a school in this Panchayat Samiti (Govt. Secondary School, Kuni) which is run by barely three rooms.

Library is another important factor which contributes to make the academic atmosphere interesting for both the teachers and students. The knowledge of contemporary events and indirect relationship with the broader society outside are maintained by the libraries and reading rooms. But unfortunately, library facilities are not available in 8 out of the 15 schools of this areas. In the seven schools where this facility exists, there is no space for reading room. The improper or non-existence of library and reading room facilities is a serious problem. In the tribal area where we have introduced special programmes of development and education of the tribal community for their faster growth, we have not provided proper and rather additional infrastructural facilities in the schools for their education. ***If there is a special plan, there ought to be special facilities in schools also but even the basic facilities are non-existent.***

The importance of games and sports alongwith general educational activities in a school or college cannot be overemphasized for the development of the personality of a student. There should adequate and proper play grounds and games material available in the schools. Information about the availability of play-grounds was elicited from all the 15 schools under study. It was discovered that 2 of the schools have no play grounds in the schools. Where there are grounds in the 13 schools, the common games played are Kabaddi, Volley Ball, Badminton, Kho-Kho etc. Apparently, such games do not need bigger play grounds, as they can be played on small tracks of land attached to the schools. Only three schools have bigger grounds where foot ball, hockey, cricket etc. can be played. It needs to comment that making grounds available cannot be said to be a major problem, as at least indoor games can be arranged every where in the school portals if the school administration has the appropriate will to do so.

Toilets (WCs/Urinals) are needed biologically at every such place where there is gathering of people. Almost all institutions have such facilities because they are an essential part of the construction of the buildings. But there is exception in the Pratapgarh tribal area. Out of 15 schools only 9 have male urinals, 7 have W.Cs. and only 4 of them have separate urinals for the girls. In Dhamotar School, financial provision had been made for the construction of urinals for girls by the time of this study. The lack of these facilities in the schools reflect the scarcity of these basic and essential facilities needed for both boys and girls in the schools of this area.

Along with the toilet facilities, the provision of drinking water is equally important. The information collected in this regard presents all the more serious facts. Out of the 15 schools, only 6 schools of this area have some arrangements of drinking water, while in the rest 9 the teachers and students have to depend on other sources outside the school premises. Of the six schools which have drinking water facilities, two are located in Pratapgarh town itself which have hand pumps provided by the Water Works Department, two have wells of their own. Electricity is available in 13 of the 15 schools, but drinking water is being provided only in a few.

The other teaching aids, furniture, durries pattis, black boards, maps, charts, globe, science equipment are all necessary for a good academic environment. It was discovered from the information made available by the Principals of the Schools that only 11 of the 15 schools have the bare minimum teaching aids, while the rest four have inadequate or only worth the name equipment which cannot meet the requirements of students and the teaching staff.

For a proper academic climate, the school building must have adequate class rooms, library, play grounds, toilet, drinking water facilities, sufficient teaching aids, Principal's room, staff room and office room. Only two schools do not have separate Principal's room and office rooms, while others have some stop-gap arrangements.

From the review of the sociologists' works on schools in the tribal areas, the apathy of the tribal students for education has been pointed out (Abbasayulu : 1979), the effects of the constitutional provisions have been studied (Ahmad : 1978), the problems faced by the tribal students in securing education have been revealed (Ambasht:1970, 1977) and the facts about tribal education have been brought out (Jha : 1973), but work on the physical conditions of the schools in the tribal areas is still lacking. The facts collected in the present study straight away point out that for creating a good and congenial educational environment, the Government must make provisions of the facilities in proportion to the population of the people; emphasis should be laid on the quality of the institutions as their quantity is sufficient for the present requirements. Thus there is need for consolidation of the existing institutions vertically and intrinsically rather than expanding more and more institutions horizontally - all bare and without means - i.e., crowd of insolvent and meansless institutions like a host of population without clothes, food and shelter.

The Background and Attitude of the Tribal Students :

This study in the main was conducted with a view to evaluating the social and economic background of the tribal students and also for fathoming their educational problems. It is a known reality that the tribal people of the southern Rajasthan are far backward as compared to the tribal communities of the other parts of the State and this is coincident with the position of education also. Admission to the schools, continuity of education, drop outs before the completion of education all such problems which are rampant in this area. Such problems do not crop up all of a sudden. There is a long historical, social and economic background behind the educational problems of the Scheduled Tribe students. Here an attempt is being made to discuss all those factors which are related with historical, traditional, social and economic background of the tribals.

According to the scheme of the investigation, the physical conditions of the ten secondary and 5 senior secondary schools of the tribal sub-plan region of Pratapgarh Panchayat Samiti were studied and analysed. Now we turn to the three schools which were selected for an intensive study. These schools are (i) Government Girls Senior Secondary School, Pratapgarh, (ii) Government Secondary School, Rampuria, and (iii) Government Secondary Schools, Suhagpura. We shall present the facts collected through the interviews with the students of class Xth and XII of these schools.

Due care has been taken to make the regional representation of the tribal students reasonably logical. The Girls Senior Secondary School, Pratapgarh, was selected for its urban peculiarities. The Suhagpura secondary school is a school of an Adivasi village situated on the road side, and it has mixed specialties (both urban and rural), and the Rampuria secondary school can be said to be a remotely situated village school with a pure rural and tribal background. This village is cut off from Pratapgarh town, and one has to reach here through a link way from the main road. Thus there is a geographical difference in the location of these three villages. 10 tribal students were selected from these three schools on a random sampling basis.

Keeping in view the background, tendency and aspirations of these selected students, a study of their talent and general overview was made. Sociologists have indicated that the background of a students affects his future life, prospects and roles (Chitnis : 1985). The background determines the process of his socialization. This study aims at finding out as to how the tribal background of students affects their general attitude and tendencies. It was also ascertained during the course of the interviews as to how far the tribal background was instrumental in impeding their education. Table No.2 presents the facts about the social background and the education of the tribal students.

Table No.2

Social Background and Education of Tribal Students

Sr. No.	Factors impeding Education	Views of the Students			
		Yes	No	No reply	Total
1	Illiterate Parents	27(90)	03(10)	-	30(100)
2	Tribal Background	10(33)	20(60)	-	30(100)
3	Traditionalism	26(86)	04(13)	-	30(100)
4	Large size of the Family	27(90)	03(10)	-	30(100)
5	Joint Family	21(70)	08(26)	01(3)	30(100)
6	Superstitions & Traditionalism	24(80)	06(20)	-	30(100)
7	Language Weakness	18(60)	12(40)	-	30(100)
8	Child Marriage	30(100)	-	-	30(100)
9	Parents' apathy for girls' education	16(53)	14(46)		30(100)
10	Longer Distance of the School	18(60)	12(40)	-	30(100)

* The figures in the brackets indicate percentage. The percentage has not been drawn in decimals.

Social Background and Education of Tribal Students :

The data in Table 2 makes it quite explicit that 1/3rd of the students have ascribed `tribal background' as one of the impediments in education, while more than half of them have positively acknowledged other reasons leading to the backwardness in education. The respondents selected from the schools of Panchayat Samiti, Pratapgarh disown the fact that they belong to tribal communities, and that is the main hurdle in their education. Two-thirds of the respondents feel that tribal background neither impedes the admission to the schools, nor does it cause any hurdle in continuing the education.

More than half of the selected respondents have assigned other factors as hurdles in education. Child marriage was, however, unanimously acknowledged to be the main hurdle in education. But the studies of the tribals of southern Rajasthan have revealed that child marriages are not common among the tribals of this area and like the general society, tribals do not have child marriages (Doshi : 1971, Rajora : 1987).

Illiteracy of the parents and larger size of the families are also said to be the hurdles in education and 90 percent of the tribal students have opined in favour of these two factors. Illiterate parents do not recognize the importance of education as compared to the literate ones. Larger sizes of families also obstruct the tribal education. This factor can be explained from two angles - i) In a large family, it is not possible to impart education to all the members; and ii) a larger family needs more efforts for maintaining itself for which a larger number of people have to exert for earning the living of a large number of members of the family. The distribution of work in a large family is generally a problem, and in the wake of all these, the importance of education is bye-passed.

The tribal society is deeply trapped into the web of its traditionalism. The student respondents revealed that the factors of old thinking, traditionalism and superstitions are very much against their education. 86 per cent respondents ascribed lack of education to old thinking, and 80 per cent of them to traditionalism and superstitions.

Joint family system prevails in the tribal society also. Their joint family system is a little different from the joint families of the general society. Common residence, agricultural land, joint living for three or more generations are the general features of joint family system in all the societies (Lobo : 1992). 70 per cent of the respondents have attributed lack of education to the large size of the families.

Language is the most potent force of communication in education. If the regional language is given priority in teaching, much of the hurdles in education can be removed, specially because the instructions would become easy to follow and easy to understand. During the course of interviews, the teachers were seen talking in the local dialect with the students. Such a tradition would create a rapport between the teachers and the taught and would reduce the distance between them. 60 per cent of the respondents considered language problem as one of the hurdles in their education as the language weakness does not attract the tribal students towards education.

One more important fact that came to light during the interviews with the tribal respondents was that some of the parents have started evincing interest in the education of their daughters though this inclination is comparatively low. According to the Table No.2, 53 per cent of the respondents have opined that the attitude of the parents was low in respect of girls' education, while 46 per cent of them expressed positive views of the parents. This shows a change in the attitude of the tribal society of the area.

In the beginning of this article, it had been stated that the settlements of the Adivasis in the Pratapgarh region are sparse and scattered in the hilly terrains. The houses are different from the tribal settlements in other areas. This structure of settlements of Adivasis in the area causes a situation of distance from the schools and this factor impedes the progress of education among the tribal society and 60 per cent of the respondents have asserted this reason. On the other hand 40 per cent of them do not recognize this factor of distance. as a hurdle in view of the quicker means of communication these days.

It is thus clear that even after 51 years of independence, much remains to be done for removing the hurdles in the way of education of the tribal society.

Education of the Tribal Students and Economic Pressures :

Economic background of a society very much affects the educational standards. Table 3 presents the data about how the education of the tribal students of the selected schools is affected by economic pressures.

Table No.3

Education of the Tribal Students and Economic Pressures

S. N	Nature of Economic Pressure	Views of the Students			
		Yes	No	No Reply	Total
1.	Meragre income of the Family	25(83)	05(16)	--	30(100)
2.	Non-payment of Fee due to lack of money	26(86)	04(13)	--	30(100)
3.	Govt. Scholarship is the only source for education	17(56)	13(43)	--	30(100)
4.	The pressure of Domestic Work	19(63)	10(33)	01(3)	30(100)

(* Figures in brackets are the percentages of the respondents)

It is an agreed fact that poverty is a major hurdle in securing education and the tribal society is stricken with abject poverty. Therefore, the factor of lack of money is certainly affecting the education of the tribal students under study. 25 (83%) of the respondent students feel that the meagre income of the family is a major hurdle in their way to education, while 5 (16%) do not regard this factor as an impediment. 26 (86%) of them are not able to pay their fees due to lack of money, and 4 (13%) do not suffer from this cause. For 17 (56%) the Government scholarship is the only means of continuing education, but 13(43%) have no such dependence. 19 (63%) of the 30 students under study feel that domestic work prevents them from education but 10(33%) seem to be free from domestic work. Thus the factors having an adverse effect on education of the tribal students are economic as well as familial.

The student-teacher relationship is a very important factor in making education popular. Teachers' sympathetic behaviour with the tribal students gives not only impetus to the cause of education but fosters self-confidence among the students and brings them closer to the educational institution. This important aspect was studied and the findings indicates that mostly the teachers in the schools under study want to make the students understand properly, they use simple language, their attitude is not negative, they discourage misbehaviour by students, they given encouragement to students, cooperative approach with a sense of fear among the students for them. Sense of fear in a negative aspect of sense of respect which the teachers should be able to earn from students. On the whole it can be said that the teachers' role in these schools is almost satisfactory and helpful for the tribal students.

The Position of Teachers and their Attitude :

Many socialogists have studied the role of teachers in the educational institutions (Chitnis : 1985). In this study of the three selected secondary/Sr.Secondary Schools 15 teachers, (5 from each of the 3 schools) were selected and the information collected is tabulated in Table No.6 below :

Table No.4

Tribal Social Life and Education in the Opinion of Teachers

Tribal Life	Effect on Education			
	Intense	Normal	Minimal	Total
Effect of Tribal Social Life	13(86)	02(13)	--	15(100)
Effect of Tribal Culture	--	04(26)	11(73)	15(100)

It is pretty clear that the tribal social life has a great effect on education as is viewed by 86 per cent teachers while the effect of the tribal culture is normal. The Table 2 of this article corroborates these facts and the tribal students also express similar views.

An attempt was made to know the need of guidance in education of the tribal students. While all the students need guidance but the position of tribal students is different due to their special social and cultural background. On an enquiry in this behalf it was pointed out by 53 per cent of the teachers that tribal have a keener attitude for seeking guidance. Almost all the teachers, i.e., 93 per cent of them agreed that inspiration was more effective in encouraging the tribal students for education. It was also found that the educational level of these students was normal only due to proper guidance (80% teachers) while 60% of the teachers pointed out that the role of guardians was almost nil in the guidance of the students.

It is seen that the tribal students are not able to adjust with the other students of the society. The table below gives the data about the enquiry in this behalf while they adjust properly with others.

Table No.5

Education Environment and Adjustment of Tribal Students.

Area of Adjustment	**Position of Adjustment**			
	More	**Normal**	**Little**	**Total**
With General Students	**02(13)**	**06(40)**	**07(46)**	**15(100)**
In Ashram or Hostel	11(73)	04(26)	--	15(100)
In Co-educational system	04(26)	08(53)	03(20)	15(100)

Since the ashram hostels are for the tribal students only, it is easy to adjust with the other tribal inmates of the hostel. The teachers also have asserted this fact (73% of them- `more adjustment' and 23% `normal adjustment'). The State Government provides for the hostel and other facilities under constitutional obligations. But the opinion of teacher is formed by observing the inter-actions and reactions of the students about their adjustment. The facilities provided by the Government are made use of to the highest degree, and in the opinion of majority of the teachers (i.e., 73%) they are quite wholesome, while 23 % of them regard these facilities as normal. But in fact the attitude and interest of students in education is more important. 66% of the teachers viewed that the students had inculcated proper interest, 26.6% held the view that the interest was just normal. One respondent teacher, however, viewed that the interest was of the lowest order.

The general graph at the national level about social values, dutifulness, indiscipline and rowdiness is on the increase. These deteriorating conditions are creating acute problems in the educational institutions which play an important role in the process of socialisation of which the teacher is a nucleus. This important factor was enquired into on the basis of the general attitudinal aspects related with the students which are projected through their behaviour with the teachers and others, from the teachers to elicit their opinion and the data collected is tabulated below

Table 6

The Actions and Reactions of Teachers about the Tribal Students.

Area of Reaction	Standard of Reaction			
	Optimum	Ordinary	Below Average	Total
Indifferent in Respect for Teachers	02(13.30)	10(66.6)	03(20.0)	15(100)
Co-education hinders Girls' Education	03(20.00)	05(33.0)	07(46.0)	15(100)
Attendence and Regularity of Students	03(20.00)	09(60.00)	03(20.0)	15(100)

It is thus clearly apparent that the elements of indiscipline are present among the tribal students also. Very few teachers feel that students are respectful towards them, while quite a large majority of them find the indifference in due regards for the teachers as ordinary and the rest 20% feel that they are quite indifferent in this respect. Though the scholars have determined that the tribal society has its own distinct identity, yet the common features of the students of general society are not so different in respect of the tribal students. In point of fact the tribal students should maintain their identity but since the entire social structure of tribal community is in a transitional state of change, the student community cannot remain unaffected by these social changes.

Conclusions :

The present study was conducted in respect of the condition of education of the tribal students of 5 Sr.Secondary and 10 Secondary Schools of Pratapgarh tribal sub-plan area which is very important to know, assess and evaluate in different perspectives. The tribal population in this area is 53.15% of the total population and thus it is an area of special interest for sociological investigations.

The survey was carried out in three stages for evaluating the condition of education of the tribal students in this area. In the first stage the total resources of all the 15 schools were investigated with relation to the population of tribal students (1991 to 1998-99) in Pratapgarh town and the neighbouring village Dhamotar. The survey leads to an explicit conclusion that there is acute dearth of classrooms, libraries, play grounds, teaching aids in all the Government schools besides the absence of essential provisions like the W.Cs., urinals and drinking water which is most amazing. The girls need to have separate provisions for them but they are almost absent.

The next aspect of the study relates to the socio-economic and cultural background of the tribal students. Child marriage, illiterate parents, large size of the families and traditionalism in the attitude cumulatively impede the education of the tribal students. Meagre income and economic pressures come in the way of education. The physical and academic bankruptcy of the schools also affects adversely in the education of the tribal students. The sympathetic approach of the teachers certainly encourage the tribal students but there is general paucity of such devoted teachers.

The third aspect of the survey is mainly concerned with the investigation of the general views of the teachers about the factors affecting the education of the tribal students. It has been revealed that the familial background and thinking is not in favour of their education. They hold the view that there is need of continuous persuation and encouragement to these students. They also opined that these students easily adjust in the ashram and hostels meant for them, but they do not easily adjust with the general society. The teachers think that the Government facilities are giving positive results and they are on the whole helping the tribal students to secure more and more education.

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MAGICO-RELIGIOUS HEALING : AN ANTHROPOLOGICAL PERSPECTIVE.

*Dr. Narendra Bokare

Empirical data gathered related to the therapeutic aspect of magico religious behaviour reveal that among the visitors of various magico-religious specialists, maximum number of individuals do so in order to obtain relief from physical as well as psychological suffering.

Apparently, this seems obvious, given to understand that health is of universal concern. Wherever human beings exist, they seek relief from pain and discomfort. Review of the anthropological literature indicates that services of magico religious specialists are directed at almost every human goal or need, nevertheless the treatment of illness is very prominent (Malefijt:1968). Since the beginning of medicine, it has been considered as 'a mishmash of reigion, magic and empirically acquired ideas and practices', which is still so until today (Mechanic, 1978). Although scientific data on health and disease forms large proportion of medical discipline, religion and magic continue to influence the definition of and response to health and disease. Magico religious beliefs are integral part of life of an average Hindu and tribal person. Most of the events in an individual as well as social life and ceremonies are deeply steeped in religious rituals. Therefore, health and disease are likely to be responded through magico religious framework in India.

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Magico religious explanation of health and disease is based upon the premise that health is supernaturally given and maintained, and that disease is supernaturally caused. In every society, ideas of supernatural are culturally defined. Therefore culture plays a significant role in the study of healing traditions.

Empirical research carried out in the urban Africa demonstrates that although urban African population visted modern medical clinics and were served by medical doctors, half of the sample had performed magico religious rituals for gaining health besides for bringing about success in the undertaken ventures (Toil, 1980). This could be due, in part, to the persistence of traditional cultural values in urban settings in Africa.

Traditional Indian medical system of Ayurveda draws heavily upon magico religious ritualistic elements such as chanting of various Mantras (chants); use of charms and amulets; pilgrimage which are rooted in Atharva Veda. Atharva Veda refers at length to spells and rituals of sympathetic magic for the cure of numerous diseases, different sorts of fevers, spirit possessions, etc. The Reg Veda also mentions spells against various diseases (Kakar, 1982; Enthoven, 1924).

Most of the respondents, who visit various magico religious specialists in order to seek cure for physical disorders, have exhausted the available resources, indigenous and modern medicines as well. In such critical situation then, the supernatural 'treatment', perhaps, represents the last recourse to seek cure. For such individuals supernatural intervention in the curative process proves to be successful or at least appears to be so. The illness may cure itself or by any other medical treatment; but if some magico religious treatment is applied and the person subsequently recovers, the magico religious treatment is thought to be effective since it is embedded in the cultural framework of the patient which has been fabricated centuries before.

The faith in magico religious healing and vulnerability to magico religious healers are characteristically strong in India. According to Kakar (1982 : 207) this is "not because of weak intellect" (of Indian population) but is a matter of cultural inclination". He further illustrates that the Indian suggestibility is high towards all that can be covered in the parlance of transcendence and traced back to its Vedic antecedents. Moreover, as a people, Indians are strongly moved by ceremony and ritual and, therefore, generally do not interpolate a detached critical intellect between themselves and supernatural powers.

The apparent success of different prescriptions given by magico religious specialists suggests that the healing power comes out primarily from patient's mind rather than from the healing rituals. The supernatural interpretation of disease, its diagnosis and ritualistic remedy . have important psychological connotations. Most common ritualistic remedies such as offering Utara (food for evil spirits) and splitting coconuts make sense when seen through sociocultural perspective of a patient. Physical disorders caused by supernatural forces represent their malicious wishes to take life and blood of a human individual. Splitting a coconut symobilizes a human sacrifice because of its naked appearance with tuft of fibre resembles to human head showing nasal cavity and eye sockets and tuft of hair. Similarly, main ingredients of Utara, cooked rice mixed with curd and vermilion symbolize human blood and flesh. Performance of such remedial rituals provides relief to the patient suggesting him/her that the evil which was to befall upon has been averted by providing substitutes.

Thus, when seen from the sociocultural perspective of the performers, the magico religious rituals used for healing appear to be successful in solving the problem of the sufferer.

This does not mean that people rely solely upon the performance of ritual to sort out their problems and in achieving the desired effect. For example, an individual wearing consecrated amulet to regain his health also takes help of modern medical treatment. The relationship between rational efforts and their outcome is well understood. Yet, these individuals try to tilt the balance in their favour either, by propitiating or cajoling or influencing the supernatural forces which are believed to decide one's destiny. Observances of rituals prescribed by the magico religious specialists are, in fact, attempts to control the supernatural forces and to ensure that they would assist rather than hinder individual's pragmatic efforts.

Moreover, the performance of rituals provides a frame of action to the performer. In a society where religion as well as magic moderately influence the daily life of an average individual, such an action seems right to the individual as well as to the other members of his/her society. Since the social situation in which one lives cannot be avoided, the means to overcome the impending problems are sought in the existing social structure and which are culturally accepted or, at least, tolerated. By confining to the ritualistic solutions, both, the magico religious specialist as well as the performer of the ritual conform to the beliefs and behaviour peculiar of the sociocultural framework in which they operate. The ritualistic solutions suggested by the magico religious specialists help the suffering individuals to adjust with their problems through the reassertion and angumentation of their cultural vision and insight in emotionally gratifying and dramatic terms.

Note: *This research note is a part of larger research work on magico religious behaviour. The data for this section were gathered from the magico-religious specialists and their clients over a period of two years. This particular section is based on the peoples responses to the querries about why they seek help from magico religious specialists to the problems related to their health and attempts to explain how the magico religious healing rituals work out for the benefit of the performer.*

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आदिवासीं जमातीमध्ये असणारा सिकलसेल रोग

* श्री. आर.डी.खरोसेकर

जगात आफ्रिकेच्या खालोखाल आशिया खंडात व त्यातून भारतात सर्वाधिक लोकसंख्या आदिवासींची असल्याचे दिसून येते. महाराष्ट्रात १९९१ च्या जनगणनेनुसार एकूण लोकसंख्येच्या आदिवासींची लोकसंख्या ७३,१८,२८१ म्हणजे ९.२७% इतकी आहे. या आदिवासी जमाती डोंगरदऱ्यांच्या आश्रयाने पूर्वपार राहात आलेल्या असल्यामूळे आधुनिक जगाशी त्यांचा फारसा परिचय नाही. अंधश्रध्देवर या लोकांची नितांत श्रध्दा ! त्यातून जमातीच्या भगतावर पूर्णपणे विश्वास. एखाद्या वेळेस मूल आजारी पडले तर मंत्र-तंत्रासारखे अघोरी उपचार केले जातात. या पाठीमागचे आणखी एक प्रमुख कारण म्हणजे दारिद्र्य. औषधोपचाराकरिता आवश्यक असणारा पैसा उपलब्ध नसल्याने झाडपाला, मंत्रतंत्र यावंरच या लोकांचा दृढ विश्वास असतो. या कारणांमुळे आज हजारो मुलंमुली एका भयानक रोगाच्या विळख्यात सापडले आहेत, ज्यावर उपचार करून घेणे आदिवासींना परवडत नाही. जर आजच योग्य पाऊले उचलली गेली नाहीत तर भविष्यात त्याचे फार गंभीर परिणाम भावी पिढीला भोगावे लागतील असा असाध्य रोग ‘‘सिकलसेल‘‘ या नावाने या आदिवासी भागांतून दिसून येत आहे.

या रोगाचा प्रथम शोध १९१० साली आफ्रिकेत डॉ. जेम्स हॅरिक या अमेरिकन डॉक्टरांना तेथील एका आफ्रिकन मुलांत आढळून आल्याने लागला. या मुलाच्या रक्तपेशी सर्वसाधारण मुलांच्या/मानवाच्या रक्तपेशीं सारख्या गोलाकार न दिसता त्या विळा/कोयत्याच्या आकाराप्रमाणे दिसून आल्या. म्हणून या रोगास ‘‘सिकलसेल‘‘ असे नांव पडले. प्रामुख्याने सर्वसाधारण मानवातील रक्तातील तांबडया पेशीतील हिमोग्लोबीनमुळे रक्ताभिसरणाव्दारे शरीराला ऑक्सिजनचा पुरवठा होतो. या पेशी गोलाकार व लवचिक असल्यामुळे लहान रक्तवाहिन्यांतून त्या सहज जाऊ शकतात. तेथे त्यांचे कार्य त्या करीत राहतात.

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* संचालक. आदिवासी संशोधन व प्रशिक्षण संस्था, महाराष्ट्र राज्य, पुणे

''सिकलसेल'' या रोगात तांबडया पेशीत अनुवंशिक दोष निर्माण झाल्यामुळे त्या पेशी गोलाकार न राहता ''विळा-कोयत्याच्या'' आकाराच्या दिसून येतात. या पेशींमधील लवचिकपणा कमी झाल्याचे दिसून येते. त्यामुळे रक्तवाहिन्यात अडथळा निर्माण होतो, व शरीराला आवश्यक असणारा प्राणवायुचा पुरवठा न झाल्यामुळे रोगप्रतिकारक शक्ती कमी होते. ज्या व्यक्तीच्या तांबडया पेशीत हा दोष असतो त्याला कधीही बरा न होणारा पंडुरोग होतो. या अनुवंशिक दोषालाच वैद्यकीय परिभाषेत ''सिकलसेल डिसऑर्डर'' आणि यामुळे उद्‌भवणाऱ्या रोगाला ''सिकलसेल ॲनिमिया'' असे म्हणतात. चौथ्या वर्षापासून कावीळ, सांधेदुखी, वारंवार आजारी पडणे सुरू होऊन रोगी अल्पवयात मरण पावतो.

हा रोग आदिवासींमध्ये दोन प्रकारात आढळतो. ''रोगवाहक'' (कॅरिअर) व दुसरा ''सफरर'' म्हणजे ''प्रत्यक्ष रोग झालेला''.

कॅरिअर व्यक्ती निरोगी असते. या व्यक्तीस काहींच त्रास होत नाही. परंतु जर दोन कॅरिअर व्यक्तींनी लग्न केले तर होणारे अपत्य ''सफरर'' असते. त्यांना वयाच्या चौथ्या वर्षापासून त्रास होण्यास सुरवात होते. रक्तक्षय, अधूनमधून कावीळ होणे, सांधेदुखी, रोगप्रतिकारशक्ती कमी झाल्यामुळे कोणत्याही संसर्गजन्य आजाराला बळी पडणे, सतत आजारी. जसजसे वय वाढते तशी लक्षणे जास्त ठळकपणे दिसतात आणि रोगी अल्पवयात मरतो.

सर्वसाधारणपणे १५ वर्षाच्या आतच मुले-मुली दगावताना आढळतात. नंदुरबार जिल्हयात सर्वात मोठयात मोठया वयाचा रूग्ण २८ वर्षांचा आहे. यावरून या रोगाचे गांभीर्य लक्षात येते.

सायप्रस या देशात ३० टक्के लोक सिकलसेल कॅरिअर हे होते. हे लक्षात आल्यावर त्या देशातील सरकारने अर्थसंकल्पाच्या १० टक्के रक्कम फक्त सिकलसेल निर्मूलनार्थ खर्च करण्याचे ठरविले. युध्दपातळीवर प्रयत्न केले. प्रत्येक व्यक्तीची रक्त तपासणी केली जाई. त्या व्यक्तीस कार्ड दिले जाई. जेणेकरून लग्न ठरविताना अडचण येणार नाही. एवढे करूनही दोन सफररचे लग्न झाले व स्त्री गरोदर झाली तर सरकार त्या गर्भाची गर्भजल परिक्षा करीत असे. जर गर्भ सफरर असेल तर गर्भपात करणे सक्तीचे केले जाई. या कडक उपायांमुळे तो देश आज सिकलसेल मुक्त झालेला आहे. याच धर्तीवर महाराष्ट्रातील आदिवासींमध्ये उपचार पध्दती लागू करणे अत्यंत आवश्यक वाटते की

जेणेकरून हे आदिवासी बांधव या रोगापासून मुक्त होतील.

आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे यांनी ''सिकलसेल'' या रोगासंबंधीने ''मरणाचा सापळा'' हा पंचवीस मिनीटांचा माहितीपट बनविला आहे. या माहितीपटास सेन्सॉरबोर्डाने ''उत्कृष्ट शैक्षणिकपट'' असे प्रमाणपत्र दिले आहे. हा महितीपट आदिवासी भागात दाखवून जागृती केली जाणार आहे. या रोगाचे प्रमाण रोखण्यासाठी विवाहापूर्वी रक्त तपासणी केली जावी हा या माहितीपटाचा मुख्य उद्देश आहे. या माहितीपटात ''सिकलसेल'' या रोगाविषयी संपूर्ण माहिती देण्यात आली आहे. त्याचबरोबर भगत लोकांकडून मंत्र-तंत्राव्दारे उपचार करणे चुकीचे आहे. रोग्याला औषधोपचार, वैद्यकीय उपचार त्वरीत उपलब्ध करून द्यावे, आदिसंबंधी जागृती करण्याचा प्रयत्न या माहितीपटात आहे. हा माहितीपट गुजरात सीमेजवळील डहाणू परिसरातील वाडयांमध्ये तयार केला आहे. त्यासाठी केंद्र व राज्य शासनाने आर्थिक मदत केली आहे.

आज अनेक आदिवासी जमातींतून ''सिकलसेल'' या रोगाचा प्रादुर्भाव मोठया प्रमाणात झाल्याचे बी.जे.मेडिकल कॉलेज, पुणे यांनी केलेल्या पाहणीतून आढळून आलेला आहे. महाराष्ट्रातील गडचिरोली, अमरावती परिसरात असणाऱ्या पावरा जमातीतील ३३.७७% लोकांना या रोगाची लागण झाली आहे. प्रधान, माडिया गोंड, भिल्ल, हलबा. मल्हारकोळी, कोरकू व तडवी जमातीत हा रोग झाल्याचे आढळून आले आहे. सोबतच्या तक्त्यात या रोगाची जमातीनिहाय माहिती दर्शविण्यात आली आहे.

(तक्ता पुढील पानावर...)

महाराष्ट्रातील सिकलसेल रोगाचे प्रमाणासंबंधीचा तक्ता

अ.क्र.	अनुसूचित जमाती	१९९१ च्या जनगणनेप्रमाणे लोकसंख्या	सिकलसेलची टक्केवारी	अंदाजित लोकसंख्या
१	आंध	२३१८७१	१.९७	४५६८
२	माडिया गोंड	११६२७३५	१८.४७	२१४७५७
३	पावरा	९५११५	२०.१७	१९१८४
४	परधान	९८६८५	३३.७०	३३२५७
५	भिल्ल	९९३०७४	१८.०८	१७९५४८
६	हलबी	२४२८१९	१३.९३	३३८२५
७	मल्हार कोळी	१७७३६७	१३.८८	२४६१८
८	कोरकू	११५९७४	९.४९	११००५९
९	तडवी	५५८८०	८.३३	४६५५
१०	कोलाम	११८०७३	८.०४	९४९३
११	वारली	३६१२७१	८.३३	३००९४
१२	कातकरी	१७४६०२	५.९०	१०३०२
१३	कोकणा	३५२९३२	३.५०	१२३५३
१४	महादेव कोळी	७८७४४८	०.८१	६३७८
१५	ओतकार	१७९५४	३५.००	६२८४
	एकूण	४९८५८००	१४.०३	६९९३७५

संदर्भ-

१. रिपोर्ट ऑफ ट्रायबल हेल्थ रिसर्च सेंटर, बी.जे.मेडिकल कॉलेज, पुणे १

२. महाराष्ट्राची संक्षिप्त सांख्यिकी १९९७

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पावरा आदिवासींमध्ये आरोग्यविषयक जाणीव जागृतीची आवश्यकता

* डॉ.जॉन गायकवाड

प्रास्ताविक आणि सैध्दांतिक बैठक :

मानवास सदैव विविध प्रकारच्या आजारांना सामोरे जावे लागते आहे. आजार हा मानव आणि पर्यावरण यांच्यातील संबंधाचे प्रतिबिंब असते. (हयुजेस-१९६८) मानवाने आपले आस्तित्व टिकविण्यात जे यश मिळविले आहे, त्यात आजारांवर मात करण्याच्या कौशल्याचा फार मोठा वाटा आहे. (लॉव्हलीन-१९६३) सर्व मानवी समूहामध्ये आजारांच्या स्वरुपांबाबत, कारणांबाबत आणि उपचारांबाबत ठोस अशी विचारधारा आणि चिकित्सापध्दती असते. या चिकित्सापध्दतीमधील बरीचशी औषधे आधुनिक चिकित्सापध्दतीच्या निकषांनुसार प्रभावी असतात (हयुजेस-१९६८). वैद्यकीय इतिहासतज्ञ हेन्री सिजेरिस्ट (१९५१) यांनी असे नमूद केले आहे की,प्रत्येक संस्कृतीने चिकित्सा पध्दतीचा विकास केला आहे आणि वैद्यकीय इतिहास हा संस्कृतिच्या इतिहासाचा एक महत्वाचा घटक आहे.

आदिवासी हे प्राचीन मानवाचे प्रतिनिधीत्व करतात. जगात भारताव्यतिरिक्त आशिया खंडातील इतर देशांमध्ये , आफ्रिका खंडातील देशांमध्ये, लॅटीन अमेरिका, ऑस्ट्रेलिया, इ.ठिकाणी मोठ्या प्रमाणावर आदिवासी जमातींचे वास्तव्य आहे. जगभरातील आदिवासींचा शास्त्रीय अभ्यास मानवशास्त्रज्ञांनी केला आहे. या अभ्यासात त्यांच्या चिकित्सा पध्दतीच्या अभ्यासाचाही समावेश आहे. आरोग्य विषयक स्थिती समजून घेणे, योग्य आरोग्य सेवा देण्याबाबत नियोजन करणे तसेच आरोग्य शिक्षणाबाबत योग्य संदेश देण्याकरिता हा अभ्यास उपयुक्त आहे.

मानवशास्त्रज्ञांच्या अभ्यासानुसार (हयुजेस-१९६८), लिबान (१९७३) फॉस्टर व ॲन्डरसन (१९७८), (निश्चर व निश्चर-१९८१) आदिवासींच्या चिकित्सा पध्दतीचे पुढील प्रमुख भाग होतात. आजाराबाबतची संकल्पना, आजारांचे निदान करणे, आजारांचे

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* प्रकल्प अधिकारी, लोकसंख्या शिक्षण साधन केंद्र, पुणे विद्यापीठ, पुणे ४११ ००७

प्रतिबंधक उपाय, शरीर क्रीयां बाबतची विचारधारा आणि आजारपणातील/ आरोग्यविषयक वर्तणूक.

प्राचीन चिकित्सा पध्दतीची सुरुवात केवळ औषधोपचारांनी झाली. सांस्कृतिक उत्क्रांतीच्या प्रक्रीयेत संस्कृती जशी जशी प्रगल्भ होत गेली तसतशी प्राचीन चिकित्सा पध्दतीमध्ये अधिकाधिक नवीन बार्बीचा समावेश झाल्याचे दिसते.

आदिवासींच्या आरोग्यविषयक प्रश्नांचा अभ्यास आणि त्याबाबतची उपाययोजना करण्याकरिता आदिवासींच्या पारंपारिक चिकित्सा पध्दतीचा शास्त्रीय अभ्यास अत्यावश्यक ठरतो. पॉल-१९५५, फॉस्टर-१९६२ यांनी असे नमूद केले आहे की, आधुनिक आरोग्य सेवा आदिवासींकरिता राबविताना त्यांच्यातील काही पारंपारिक सांस्कृतिक संकल्पनाचा अडथळा ठरु शकतो.

आदिवासी जमातींनी आधुनिक चिकित्सा पध्दतीचा स्विकार केला म्हणजे त्यांनी पारंपारिक चिकित्सा पध्दतीचा त्याग केला असे होत नाही, असे निरीक्षण सॉडर्स-१९५८ यांनी नमूद केले आहे. तथापि, सिमन्स (१९५५), इरॅजमस (१९५२-१९६१), नेवेल (१९५७), फॉस्टर (१९५८), गॉनझॅलेज (१९६६) यांनी असे नमूद केले आहे की, आधुनिक औषधांच्या स्विकृतीच्या कारणांमागे त्यांच्या परिणामकारकतेचा फार मोठा वाटा असून,आधुनिक औषधे घेणाऱ्या आदिवासी जमातींच्या लोकांचा आजारांच्या पारंपारिक कारणमीमांसेवरचा विश्वास मात्र अढळ असतो.

नमुन्याची निवड :

नंदूरबार जिल्हयातील अक्राणी तालुक्यातील प्रामुख्याने पावरा जमातीची वसाहत असलेल्या पाच गांवाची या अभ्यासाकरिता निवड करण्यात आली होती.

संशोधन पध्दती :

निरीक्षणे- (Observations) मुलाखती- (Interviews) आजारपणातील अनुभव कथन (Illness Narratives)या संशोधन पध्दतींचा वापर या संशोधनाकरिता करण्यात आला.

काही निरीक्षणे :-

पावरा आदिवासींमध्ये लहान कुटुंबाची संकल्पना स्विकारली न जाण्याचे एक महत्वाचे कारण म्हणजे मोठ्या प्रमाणावर होणारे बालमृत्यु. बालमृत्युचे प्रमाण रोखण्यास यश

मिळाल्यास कुटुंबाचा आकार लहान ठेवण्याच्या बाबतीतील संदेश पावरा आदिवासींकडून सहजपणे स्विकारला जाणे शक्य होईल. देशातील बालमृत्यूचे प्रमाण कमी करण्यासाठी राष्ट्रीय स्तरावर माता बालसंगोपनाचा कार्यक्रम राबविण्यात येतो. या कार्यक्रमांतर्गत गरोदर स्त्रियांची आरोग्यविषयक काळजी घेण्यावर भर देण्यात येतो. कारण बालमृत्युचे प्रमाण आटोक्यात आणावयाचे असल्याने जन्मास येणारे प्रत्येक बालक देशाच्या दृष्टीने अत्यंत महत्वाचे असते.

गरोदरपणी आरोग्यविषयक जी काळजी घ्यावयाची आहे, त्यातील सर्वात महत्वाची बाब म्हणजे नांवनोंदणी. विशेषतः आदिवासी आणि ग्रामीण भागात नांवनोंदणी महत्वाची असते. कारण नोंवनोंदणीनंतर आरोग्यविषयक सर्व सेवा पुरविणे व त्याचा पाठपुरावा करणे सहज शक्य होते. नांव नोंदविण्यात आल्यानंतर गरोदर स्त्रियांना शक्तीच्या गोळ्या (मल्टी व्हिटॅमिन्स, कॅल्शियम, लोह इ.) देण्यात येतात. तसेच नियमित तपासणी करण्यात येते व योग्य वेळी धनुर्वात प्रतिबंधक लस देण्यात येते. शक्तीच्या गोळ्या घेतल्यास बाळाचे वजन वाढेल आणि बाळंतपणात त्रास होईल अशी समजूत असल्याने पावरा आदिवासी स्त्रिया शक्तीच्या गोळ्या घेण्याचे टाळतात. पावरा आदिवासी स्त्रिया गरोदरपणी नियमितपणे तपासणी करण्यास उत्सुक नसतात, तसेच धनुर्वात प्रतिबंधक लसही टोचून घेण्याचे टाळतात. नंदूरबार जिल्हयातील पावरा आदिवासींनी याबाबत असे सांगितले की, ‘‘बुडव्यांमार्फत‘‘ दैवतांकडे केलेली ‘‘मांता‘‘ मोडू नये म्हणून आधुनिक चिकित्सा पध्दतीचे उपाय टाळण्यात येतात. ‘‘मांता‘‘ मोडल्यास दैवी कोप होऊन गंभीर आजार होतात अशी पावरांची श्रध्दा आहे.

प्रसुतीपूर्व काळातील आरोग्यविषयक काळजी, नियमित तपासणी व प्रतिबंधक लसींबरोबरच सुरक्षित प्रसुती तितकीच महत्वाची आहे. प्रसुती सुरक्षित होण्याकरिता प्रशिक्षित दाईंची मदत घेणे आवश्यक आहे. शक्य झाल्यास नजिकच्या प्राथमिक आरोग्य केंद्रात प्रसुतीकरिता जाणे अधिक योग्य होईल. आदिवासी भागात शासनाने कुटीर रुग्णालये, ग्रामीण रुग्णालये, प्राथमिक आरोग्य केंद्राची स्थापना केली आहे. तसेच अनेक दाईंना प्रशिक्षित केले आहे. या अभ्यासात असे आढळले की, प्रसुतीकरिता पावरा आदिवासी वैद्यकिय अधिकारी/ए.एन.एम./नर्स किंवा

प्रशिक्षित दाईचे सहाय्य घेणे शक्यतो टाळतात. पावरा आदिवासीमध्ये प्रशिक्षित दाईपेक्षा पारंपारिक दाईचे स्थान अधिक मानाचे आहे. प्रसुती पश्चातही काही कालावधीपर्यंत स्तनदा मातेची आरोग्यविषयक काळजी घेणे आवश्यक असते. पावरा आदिवासींमध्ये कोणत्याही प्रकारे अशी काळजी घेण्यात येत नाही. जन्मानंतर लवकरात लवकर बाळाची प्राथमिक वैद्यकिय तपासणी करणे आवश्यक असते. त्यानंतर सर्व लसी वेळापत्रका प्रमाणे देणे अत्यंत महत्वाचे आहे. पावरा आदिवासी जमातीचे लोक बालकांना लसी देण्यास उत्सुक नसतात. बालकांना लसी देण्याबाबत ते उघड विरोध करीत नाहीत. परंतु लसी देणे शिताफीने टाळले जाते. ''मांता'' मोडून दैवी कोप घेऊन गंभीर आजार होऊ नयेत याकरिता बालकांचे लसीकरण टाळण्यात येते.

भारतातील आदिवासी आणि ग्रामीण भागात असे चित्र आहे की, बरेचसे बालमृत्यु अतिसार/जुलाबांमुळे होतात. अशा आजारांमध्ये बाळाच्या शरीरातून बाहेर पडणाऱ्या क्षारयुक्त द्रव्यांची कमतरता भरुन न आल्यामुळे हे मृत्यु होतात. बाळाच्या शरीरातील द्रव्यांची व क्षारांची पातळी राखणे अत्यंत महत्वाचे असते. योग्य ती वैद्यकिय मदत मिळेपर्यंत बाळास जलसंजीवनी देऊन बाळाच्या जिवितास असणारा धोका टाळणे शक्य असते. गावांतील आरोग्य रक्षकाकडे जलसंजीवनी करण्याकरिता आवश्यक मिश्रणाची पाकीटे असतात. जलसंजीवनी घरच्या घरी करता येते. नमुना पाहणीतील गांवामधील आरोग्यरक्षकांकडे जलसंजीवनी करण्याकरिता आवश्यक असलेल्या मिश्रणाची पाकीटे नव्हती. तसेच जलसंजीवनी घरी कशी करायची हे त्यांना सांगता आले नाही.

अतिसार व जुलाब यामुळे होणाऱ्या मृत्युप्रमाणे श्वसनाच्या आजारांमुळे होणाऱ्या मृत्युचे प्रमाणही तितकेच गंभीर आहे. श्वसनाच्या विकारांची सुरवात झाल्यास त्वरीत योग्य वैद्यकिय सल्ला घेणे आवश्यक आहे. बालकांमधील श्वसनांच्या आजारांबाबतही पावरा आदिवासी वैद्यकिय उपचार न करता, पारंपारिक उपचार करतात.

स्वच्छ पिण्याच्या पाण्याचे महत्व लोकांच्या मनावर बिंबविणे अत्यंत महत्वाचे आहे. कारण बरेच साथीचे रोग टाळण्याकरिता शुध्द पाणी अत्यावश्यक आहे. मानवशास्त्रीय अभ्यासात असे आढळून आले आहे की, ' पिण्याचे पाणी उकळून पिणे' ही प्रक्रिया वाटते

तितकी सोपी नाही. कारण बहुतेक लोक या संकल्पनेचा स्विकार करीत नाहीत.

पावरा जमातीचे सुशिक्षित लोकही दैवी कोप, भूतबाधा, असरावे, मूठ, मान, दाखन, ग्रहण यासारख्या बार्बीमुळे विविध आजार होतात यावर विश्वास ठेवतात. पावरांच्या समजुतीनुसार एखाद्या दांपत्यास अपत्य नसल्यास भूतबाधा हे त्याचे मुख्य कारण असते.

गलगंड हा आजार अनुवंशिक असल्याचे मानतात. खरडी गांवच्या बिलजी पावरा यांनी अनुवंशिकतेचे सूत्र अत्यंत सोप्या पध्दतीने सांगितले -ते म्हणाले ''कडू वेलीस कडू फळे येतात''

रातांधळेपणावरील प्रचलित पारंपारिक उपचार आश्चर्यकारक म्हणावा लागेल. ज्या व्यक्तीस रातांधळेपणाचा त्रास आहे अशा व्यक्तिस १०-१५ दिवसांकरिता गावातील २-३ घरांमध्ये जेवण घ्यावे लागते. विविध आजार होण्याची वैद्यक शास्त्रीय कारणे आदिवासींच्या मनावर बिंबविणे ही काळाची गरज आहे. विविध आजार होण्याची वैद्यक शास्त्रीय कारणमीमांसा समजून घेतल्यानंतर आवश्यकतेनुसार वैद्यक शास्त्रीय पध्दतीने इलाज करुन घेण्याबाबत आदिवासींना प्रवृत्त करणे शक्य होईल.

या संशोधना दरम्यान असे सांगण्यात आले की, बुडव्यांची शक्ती कमी होत आहे. बुडव्यांची शक्ती 'रामराज्यात' फार प्रबळ होती असे मानतात.असे जरी असले तरीही डॉक्टरपेक्षा पावरा लोक बुडव्यावर अधिक भरोसा ठेवतात. पावरा आदिवासींमध्ये बुडव्यास अधिक मानाचे स्थान आहे. आजही आश्रमशाळांमध्ये आधुनिक शिक्षण घेणारी काही पावरा मुले 'बुडवू' होण्याकरिता पारंपारिक पध्दतीने तयारी करतांना दिसतात.

निष्कर्ष -

साकल्याने विचार केल्यास असे दिसते की नव्या शतकाच्या व सहस्त्रकाच्या उंबरठ्यावरील या आधुनिक कॉम्प्युटर युगातही पावरा आदिवासींची त्यांच्या पारंपारिक चिकित्सा पध्दतीवर नितांत श्रध्दा आहे कारण पुढील अनेक वर्षे त्यांची पारंपारिक चिकित्सा पध्दत त्यांना उपयुक्त आधार देणारी पध्दती An Useful Supporting system राहणार आहे, यात शंकाच नाही.

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आदिवासींचे कुलदैवत 'याहा मोगी (मोगरी)माता' (देवमोगरा)

* पावरा चुनिलाल एन.

नंदूरबार जिल्हयातील अक्कलकुवा तालुक्यात सातपुड्याच्या तिसऱ्या चौथ्या रेंजमध्ये डाब हे अत्यंत उंच व थंड हवेचे ठिकाण आहे. मोलगीच्या अलिकडे डाब या संपूर्ण आदिवासी पट्टयांचे मध्यवर्ती असे सत्ताकेंद्र होते. डाबच्या चार दिशांना आदिवासी बहुल असे चार विभाग करण्यात आलेले होते. डाबच्या पूर्वेस म्हणजे तोरणमाळकडील भागास 'नाहलपाटी' म्हणत. डाबच्या पश्चिमेकडील भागास म्हणजेच गुजरातकडील आदिवासी भागास 'डुबलपाटी' असे म्हणत असत. दक्षिणेकडील भागास म्हणजे तापी खोऱ्यातील भागास 'पोलाडपाटी' असे म्हणत असत व उत्तरेकडील भागास म्हणजेच नर्मदाकाठच्या भागास 'नोयरापाटी' असे म्हणत असत.

याहा मोगी (मोगरी) मातेचा अलिखित इतिहास :-

प्राचीन काळापासून आदिवासी समाजाच्या अलिखित मात्र मौखिक कहाण्या गोष्टी सांगितल्या जातात. त्यावरुन त्यातील बऱ्याच मोठ्या प्रमाणावर इतिहास दडलेला आहे, असे प्रथमदर्शनी लक्षात येते. ह्या कहाण्या, गोष्टी आजही ह्या समाजातील जेष्ठ मानले जाणारे जुने-जाणते कहाणीकार पुजारी, बडवे ही मंडळी वर्णन करुन सांगतात. त्यातून काही गोष्टी सहजतेने स्पष्ट होतात. प्रामुख्याने जाणकाराच्या मुखवर्णनातून हेलोदाब या केंद्राचा उल्लेख होतो. सातपुडा पर्वतातील आरीओ, मोरीओ राहा म्हणजे पर्वतामधील रांगामधील मधली ठिकाणे असल्याचे सांगितले जाते. हेलोदाब हे ठिकाण मध्यभागी असल्याने त्याला केंद्रस्थानी असल्याचे कथन होते. हेलो म्हणजे थंड आणि दाब म्हणजे स्थळाचे नांव. ह्या स्थळाचे नांव दाब नावाच्या गवतापासून पडले. पूर्वी हेलोदाब हे राज्य असल्याचे सांगितले जाते. ह्या आदिवासी केंद्राचा प्रमुख प्राचीन काळात वैदी भिलट नांवाचा आदिवासी होता. यास कुणी-कुणी द्रोणाचार्य देखील संबोधतात. अर्थात वैदी भिलट हा वैदूप्रमाणे उचार करणे, रोग दुरुस्त करणे आदि लोकोपयोगी कामे करीत असे. वैदी

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भिलटच्या समकालीन राज्य कारभार करणारे तारामहाल, बागोन्या व पोरब हे प्रमुख सत्ताधारी होते.

याहा मोगी (मोगरी) मातेचा जन्म इतिहास :-

याहा मोगी मातेच्या जन्माविषयी निश्चितपणे सांगणे फारच अवघड आहे. कारण वेगवेगळ्या कहाणीकारांचे कहाणी कथनातून उपलब्ध होणाऱ्या मुद्यांमध्ये थोड्याफार विधानातून फरक आढळून येतो.

तारामहाल यांच्या पत्नी राजमाता उमरावाणू, तारामहाल यांचा मुलगा राजा फानटा व मुलगी देवदिवाली (गांडी दिवाली) होते. यापैकी देवदिवाली ही मुक्त स्त्री होती. ती मनास भावेल तोपर्यंत एका नवऱ्याकडे राहत असे. त्यानंतर दुसरा नवरा करीत असे. अर्थात आदिवासी महिलांना इतर नागरी स्त्रियांसारखी कठोर बंधने नसत. 'भांडी दिवाली' ही या प्रकारे आदिवासी महिलांच्या स्थितीचे प्रतिक आहे. गांडी दिवालीचा भाऊ राज फान्टा होता.

तारामहाल यांच्यात समकालीन असणारा राज्य करणारा बागोन्या होता. त्याची पत्नी फुलहारा या बागोन्याचा मुलगा गांडा ठाकर. मोगरा देवी ही स्वत:ची मुलगी नव्हती. बागोन्या देव एकदा जंगलात शिकार करण्यासाठी निघाले असता दाब नावाच्या गवतात लहान बाळ रडण्याचा आवाज येतो, तो शोध घेतो. तेव्हा दाब नावाच्या गवतात एक लहान अर्भक (मुलगी) सापडते. ते बाळ बागोन्या घरी येऊन येतो. घरी आल्यावर त्याची पत्नी 'फुलहारा' या मुलीस ठेवून घेण्यास नकार देते व उलट बागोन्यार संशय घेते व तुझे बाहेर एखाद्या तरुणीशी चोरटे संबंध असतील व त्या संबंधाचा परिणाम म्हणून झालेली ही मुलगी तू घरी घेऊन आलास, असे म्हणून आक्षेप घेते. बराच वाद होतो. अखेर त्या मुलीला ठेवून घेण्याचा निर्णय होतो. ते बाळ दिसायला फारच सुंदर होते. आदिवासी भाषेनुसार सुंदर दिसणाऱ्या मुलीला मोगी (मोगरा) नांव ठेवतात. त्याप्रमाणे त्या बाळाचे नांव ही त्यांनी 'मोगी' ठेवले. मोगीचे मोगरा आणि मोगराचे तिच्या कतृत्वाने सारे लोक तिहा याहा मोगरा म्हणून लागले. याहा या शब्दाचा अर्थ 'आई' असा सांगितला जातो. अक्कलकुवा तालुक्यातील दाब गांवाच्या दक्षिणेस असलेल्या देव गोवी देवीच्या पहाडात असलेल्या नदीच्या परिसरात वेढ्या आंबा नांवाचे ठिकाण आहे. तिकडे याहा मोगी सापडली होती, असेही सांगितले जाते.

वास्तविक नेमके खरे काय ? किंवा यातील सत्यता काय आहे, ते पडताळून पाहणे ही आवश्यक आहे. सापडली अशा उल्लेखामुळे दुसरे पोहली पाडर म्हणजे पालन पोषण करुन मोठी केली, असाही सांगितला जातो. जन्माबाबत निश्चितपणे कळत नसेल तरी जाणकाराची मौखिक संभाषणातून अलग-अलग गोष्टी मात्र यातून स्पष्ट होतात, एवढे मात्र निश्चित.

याहा 'मोगी' (मोगरा) विवाह :-

याहा मोगी मातेच्या काही कहाण्या, आख्यियिका कथन केल्या जातात. यातून अनुमान लक्षात घेतले तर याही मोगी व तिचा भाऊ गाडा ठाकूर तर राजमाता अमरावाणूचा मुलगा राजाफानटा व त्याची बहिण देवदिवाली (गाडी दिवाही) हे दाब परिसरात बालपणापासून वाढतात. राजा फानटा व गांडा ठाकूर हे तसे बालपणाचे जिवलग लंगोटी मित्र पण तारुण्यात आल्यावर त्यांचे मेहुण्याचे आटे-साटे नाते जमते व विवाह होतो. राजा फानटाच्या लग्नाच्या वेळी रितीरिवाज जो सुरु झाला तो आजही आदिवासी समाजात रुढ होऊन कायम आहे.

दाब येथील राज्यकारभाराचा इतिहास :-

तारामहालाचा मुलगा राजा फानटा व बागोऱ्याचा मुलगा गांडा ठाकर हे लहान असतात तेव्हांचे एक उपकथानक आहे. आदिवासी जीवन पध्दतीचे दर्शन घडविणारे हे कथानक आहे. राजा गांडा ठाकर व राजा फानटा हे लहान असतात, अशावेळी डाबचा राज्यकारभार कुणाच्या हाती सोपवावा हा प्रश्न निर्माण होतो. त्यावेळी डाबचा कोतवाल होद्या (डेबरा खूप मोठी ढेरी असणारा) याने या चारही विभागात दिंडी पिटविली व राज्यकारभारासाठी सक्षम राज्यकर्त्यांची निवड करण्याची घोषणा केली. त्यावेळी एका मोठ्या झाडास तराजू बांधण्यात आला. एका बाजूस डाबचे लोक व दुसऱ्या बाजूस चारही विभागाचे हे लोक बसले तरी प्रमाण बरोबर येईना. त्यानंतर दादा शिडगोबा हा भलामोठा अवजड व लोकांवर अत्याचार करणारा माणूस एका ताकड्यात बसला होता तेव्हा ते ताकडे एकदम जमिनीस टेके. परंतू तो अत्याचारी होता. लोकांचे हाल होतील म्हणून राजा फानटा व गांडा ठाकर यांनी 'कोलपासू' नांवाच्या एका गरीब परंतू नितीमान माणसास पार्ठींब दिला. तो नाही म्हणायचा. मी गरीब आहे, माझ्याने झेपणार नाही. आल्या-गेल्याचे मी स्वागत करु शकणार नाही. तेव्हा राजा फानटा व

गांडा ठाकर यांनी त्यास तू काळजी करु नकोस, आम्ही तुझ्या पाठीशी आहोत, असे म्हटले व ते दोघे मोठे होईपर्यंत कोलपासूच्या हातात सत्ता दिली. त्यानंतर राजा फानटा व गांडा ठाकर यांनी लोकसेवा करण्याचे काम सुरु केले. त्यांनी तलईमाळ येथे तलाव बांधण्याचे काम हाती घेतले. पण समोर पत्नी नसताना काम करावे, असा त्याचा दंडक होता. त्यांनी काम सुरु केले. मात्र त्यांचे काम संपले असे समजून त्यांच्या बायका त्यांच्यासाठी जेवण घेऊन गेल्या. परंतू त्यावेळी काम अर्धवट होते. आता अर्धवट काम पाहून बायका आपणास हसतील असे समजून त्यांनी तेथून पळ काढला ते पुढे व त्यांच्या बायका मागे असे काही वेळ पळाले. त्यानंतर ते दोघे तोरणमाळला आले व तेथे त्यांनी तो तलाव बांधून पूर्ण केला. अशारितीने राजा फानटा व गांडा ठाकर हे लोकोपयोगी काम करीत राहिले.

मध्यंतरी राजा फानटा व गांडा ठाकर यांचे बेनुहेजा (आटासाटा) विवाह झालेलेच असतात. एके दिवशी देवमोगराचा पती राजा फानटा हा नर्भदाकाठच्या भागास शिकारीस जातो. तेथे रोमँटिक वृत्ती असणाऱ्या खुडदा बामणाकडे उतरतो. तेथे दारु पिऊन कोंबडी खाऊन येतो. येताना मात्र आपले हत्यार खुडदाबामणाकडेच विसरुन जातो. डाबला परत आल्यावर त्याला देवमोगराची परीक्षा घेण्याचा विचार आला. त्याने देवमोगरास खुडदा बामणाकडे हत्यार घ्यावयास पाठविले. देवमोगरी देवी सुंदर होती. खुडदा बामणाने बासरीत रोमँटीक गाणे वाजविण्यास सुरवात केली. तिचे मन वळवायचा प्रयत्न केला. पण देवमोगरा त्यास वश झाली नाही. रस्त्याने येत असताना झोप यावयास लागली. देवमोगरा एका झाडाखाली झोपते. त्यामुळे केस व पाठीस कच्ची माती लागते. घरी परत आल्यावर पाठ व केंसना माती लागलेली पाहून राजा फानटा तिच्यावर संशय व्यक्त करतो. (त्यास देवमोगरा निर्दोष असल्याचे माहित असते तरी तो तिची परीक्षा घेतो.) त्यानंतर आदिवासींच्या परंपरेनुसार झगड बसतो. त्यात चारही विभागाचे लोक उपस्थित असतात. झगडा बसतो तरी राजा फानटा पुन्हा संशय व्यक्त करतो. पण तिला तिथे सवतीच्या मत्सरामुळे अग्निदिव्यातून जावे लागते. अखेर राजा फाटा तिला जंगलात सोडतो. पोलवाल हे ठिकाण सातपुड्यातील एका डोंगराला म्हटले आहे. तेथे एक मोठी गुहा आहे. या गुहेत याहा मोगी माता जावून राहिल्याचेही सांगितले जाते. आजही या गुहेत

वाघाचा रहिवास असल्याचे सांगितले जाते. याहा मोगराला आणखी एक नांव होते ते देवेपल त्या ठिकाणाहून परत तिला दाबमध्ये नेण्यात आले. पण सवत संशय घेते, त्यामुळे ती अखेर कंटाळून देवमोगरा डाबहून निघून दुसऱ्या संस्थानात जाते. (तेथे सून बनते असेही म्हणतात.)

सागबारा येथील संस्थानिकांचे वाहवा घराण्याचे राज्य असलेल्या ठिकाणी जावून राहते. तेथूनही पुढे देवमोगरा ह्या ठिकाणी व्रतधारण करुन दाब नावाच्या गवताच्या झोपडीत ती राहू लागते. जोपर्यंत माझ्या समाजाचा आर्थिक विकास होत नाही तोपर्यंत मी या झोपडीतच राहील आणि जे काही माझ्याजवळ आहे ते मी गोर-गरीबांना देत राहीन. मातेच्या मूर्तीचा रचनेचा विचार करता याहा मोगी धान्याच्या कोठीत बसली असून एका हातात दूध काढण्याचे भांडे तर दुसऱ्या हातात गाई-गुरे बांधण्याची दोरी आहे व आपल्याकडे मागणे घेऊन आलेल्या भाविकांचे ती मनोरथ पूर्ण करते. अशी लोकांची भावनाच नव्हें तर ठाम विश्वासही आहे. यापूर्वी यात्रेसाठी भाविक पायी येत होते. तर काही बैलगाड्यांच्या माध्यमातून काही भाविक यात्रेला जात असत. आता रस्त्यांची सुविधा झाल्याने मोटारी व अन्य वाहनाद्वारे यात्रेला जाणाऱ्या भक्ताची सोय झाली आहे. आजही आदिवासी भाविक मातेच्या गुण-गान असलेली गाणे गात देवीची स्तुती करीत यात्रेला जातात. आदिवासी समाजाची कुलदैवत याहा मोगी मातेचा हा महिमा कहाणीतुन लक्षात येतो. मातेचे आस्तित्व स्वतंत्र असून आदिवासी संस्कृती, परंपरा, श्रध्दा,भावना हा देखील तेवढाच महत्वाचा आहे. मातेच्या नैवत आदिवासी समाजाच्या भावना व संस्कृती समावलेली असून सातपुड्यातील पर्वत रांगामध्ये दऱ्याखोऱ्यामध्ये महाराष्ट्र, मध्यप्रदेश व गुजराथ राज्यामध्ये मातेचा महिमा सांगितला जातो. लाखो भाविक यात्रेलाच नव्हे तर इतरही वेळेला श्रध्देने, भक्तीने, मातेच्या दर्शनाला जावून आपल्या आराध्य देवतेपुढे नतमस्तक होतात, हे मात्र उल्लेखनीय आहे.

याहा मोगरामाता गीत

चारी ओरीअी फिरली देवे याहा मोगरा
चारी ओरीअी फिरली देवे याहा मोगरा II धृ II
केडल राजे गोमेल देवे याहा मोगरा II धृ II
हेलो दाबे गोमेल देवे याहा मोगरा
आग्या खाबोपे निहोली देवे याहा मोगरा
उमरावाणू पोयरा राजो रा फानेट
सोतेने पोते देणारी देवे याहा मोगरा
वाज्याले बाले देणारी देवे याहा मोगरा
चारी ओरीअी फिरली देवे याहा मोगरा

* * *

आश्रम शाळा

* उगले आर.एस.

शिक्षण म्हणजे सदगुणांची बेरीज, दुर्गुणांची वजाबाकी होय. प्रत्येकात सदगुणांचे प्रमाण कमी जास्त प्रमाणात असतात. विद्यार्थ्यांच्यात असलेले दुर्गुण कमी करण्यासाठी किंबहूना नष्ट करण्यासाठी आश्रमशाळा हे एक प्रभावी माध्यम आहे.

महाराष्ट्रातच नव्हे तर संपूर्ण भारतात आदिवासींच्या मुला-मुलींना दर्जेदार शिक्षण मिळण्यासाठी सर्वत्र आश्रमशाळा कार्यरत आहेत.

स्वावलंबी जीवनाचे जीवंत उदाहरण आश्रमशाळा आहे. आश्रमशाळा म्हणजे अगदी पहिलीपासून बारावीपर्यंत शिक्षण घेवून सुसंस्कारित होवून भारताचा एक आदर्श नागरिक तयार होणे.

पूर्वीच्या काळी रामराज्यात शिष्य, गुरुच्या आश्रमात राहून विद्यार्जन करित असे. फरक एवढाच की, गुरु-शिष्य हे दोन्ही एका ठराविक स्थळी येऊन विद्या अध्ययन-अध्यापनाचे कार्य करत, तर आश्रमशाळेत राजपुत्रांऐवजी आदिवासी पुत्र-पुत्रींना शिकविले जाते.

"ही कथा आहे जळगाव जिल्ह्यातील चोपडा तालुक्यातील सातपुड्याच्या सहाव्या पुडात वसलेल्या 'देवझिरी' ह्या आदिवासी खेड्यातील पारली पावरा सुकन्येची. "

पारली आई-वडिलांची एकुलती एक कन्या होती. आई-वडिल अशिक्षित, साधेभोळे, कष्टाळू वृत्तीचे होते. पारलीलाच मुलगा समजून आनंदाने दररोज जंगलात जावून खैर, धावडा, बाभूळचा डिंक गोळा करुन तो ठेकेदाराला विकून आपला चरितार्थ चालवित असत.

आपल्या आई-वडिलांच्या गरिबीला थोडी मदत म्हणून पारली घरातील लहान-सहान कामे, घर सारवणं, भांडी धुणे इत्यादी करुन आई-वडिलांना मदत करत असे.

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पारली सुकन्येवर आई-वडिलांचे अपार प्रेम होते. गरिब परिस्थितीमुळे पारलीचे आई-वडिल पारलीच्या लग्नाचा सतत विचार करीत असत. कारण हुंड्या सारखी कीड आदिवासी जमातीपर्यंत सुध्दा पोहचलेली आहे.

पारली सुकन्या पाऊणे पाच फूट उंच, गोरा वर्ण, शरीराने सडपातळ, काळेभोर लांबलचक केस, निळेशार डोळे, लावण्यरुप, देखणी नुकतेच अठरावे वर्ष संपून तारुण्याच्या उंबरठ्यावर पदार्पण केलेली सुंदर तरुणी होती.

पारलीला बघितल्याबरोबर कुणाचीही नजर लागेल इतकी सुंदर, रुपवान सुकन्या होती. आई म्हणाली, " पारली, तुला तुझ्या लग्नात काहीही देवू शकत नाही ग आम्ही". पारली म्हणाली, "आई बापू तुम्ही माझे कन्यादान करणार ह्यापेक्षा मोठे दान काय असणार ? " पारलीचे वडिल म्हणाले "पारलू छे ! " म्हणजे छान आहे.

आदिवासी पावरा व भिलाला जमातीचा होळीच्या अगोदरचा बाजार म्हणजे 'भोगण्या'.

भोगण्या ह्या दिवशी आदिवासी जमातीतील सर्व स्त्री, पुरुष, तरुण-तरुणी मोठ्या ढोलाच्या तालावर जोडी-जोडीने नाचत असतात. जणू काही आपला भावी मित्र-मैत्रिण निवडण्याचाच हा सण होय. ह्यात प्रत्येक तरुण-तरुणीला आपला भावी जोडीदार किंवा जोडीदारीण निवडण्यास पूर्ण मुभा असते.

सातपुड्याच्या पाचव्या पुडातील 'पाल' हे आदिवासी वस्तीने जास्त असलेले गाव. या आदिवासी गावी दर मंगळवारी बाजार भरतो. रावेर, यावल व चोपडा तालुक्यातील सर्व आदिवासी पावरा, बारेला, भिलाला हे होळीच्या अगोदरच्या बाजाराच्या दिवशी आपल्या वाजंत्रीसह आदिवासी पोषाखात तरुण-तरुणी नटूनथटून येतात. आदिवासी तरुणीने अंगावर परिधन केलेले आदिवासी दागिने यामुळे आदिवासी तरुणी फारच सुंदर दिसत होत्या.

भोगण्यासाठी पारली ही नटूनथटून आई-वडिलांबरोबर 'पाल'ला गेले.

'पाल' हे निसर्गाने वेढलेले, हिरवेगार वनछायेत वसलेले एक छोटेसे टुमदार गांव आहे. हवा थंड असते म्हणून पालला नेहमी पर्यटक व हौशी प्रवाशांची वरदळ असते.

पालला वन खात्याच्या एका नैसर्गिकरित्या बनविलेल्या बागेत प्राणी संग्रहालय आहे. पर्यटकांना जंगली प्राणी

बघण्याचा आगळा-वेगळा आनंद मिळतो.

फालगुन शुध्द अष्टमीला दिनांक २३/२/९९ मंगळवारला मोठा भोगण्या भरला होता. त्या भोगण्या बाजाराला आदिवासी जमातीतील पावरा, बारेला, भिलाला जमातीतील सर्व स्त्री-पुरुष, तरुण-तरुणी आल्या होत्या. त्यात पारलीही होती.

वृध्दांनी आपला पूर्वपार परिधान करित असलेला पोषाख अंगात नक्षीकाम केलेली रंगीत बंडी, कमरेला लंगोटी, डोक्यात लाल किंवा इतर कोणत्याही रंगाचा फेटा, खांद्यावर अडकविलेले तीर-कामठा अशा अवस्थेतही सर्व वृध्द खरे आदिवासी दिसत होते. प्रत्येकाच्या चेहऱ्यावर आनंद ओसंडून वाहत होता. एक वृध्द तर ऐंशी ओलांडलेला होता. त्याच्या चेहऱ्यावर असंख्य सुरकत्या पडलेल्या होत्या. तरी तो वृध्द तरुणाचा आव आणून भोगण्यात बागडत होता.

तरुण युवकांनी आधुनिक पध्दतीचे बॅगी पॅन्ट, सैल ओपन शर्ट, मोजे-बुट घातलेले होते. काही तरुण सुशिक्षितांनी शर्ट इन केलेली व त्यावर पट्टा लावलेला व गळ्यात टाय लावलेले, डोक्यात रंगी-बेरंगी हॅट घातलेली होती.

काही आदिवासी तरुणींनी आधुनिक पध्दतीची पंजाबी ड्रेसेस, साड्या, ब्लाऊज, डोक्यावर बिंदीया लावलेल्या होत्या. पायात पैंजण, कानात रिंगा तर काहींच्या टोंगल लोंबकताना दिसत होते. कमरेवर कमरपट्टा उठावदार दिसत होता. जणू काही इंद्रधनुष्यातील 'जांतानाहिपानिपी' हे सप्त रंग भोगण्यात दिसून येत होते. पालला रंगीत, संगीतमय रुप प्राप्त झाल्याचे दिसले.

जिकडे-तिकडे मोठ-मोठ्या ढोलांचे आवाज व काश्याची ताटे घेऊन वाजवणारे आदिवासींच्या टोळ्या दिसत होत्या.

जोडी-जोडीने तरुण-तरुणी गोलाकार, एकमेकांच्या खांद्यावर हात ठेवून नाचत-बागडत होते. अगदी ढोलाच्या तालावर प्रत्येक तरुण-तरुणीचे पाय पडत होते. अगदी शास्त्रशुध्द पध्दतीने आदिवासी नृत्य सुरु होते. तरुणींनी गीत म्हटल्यावर त्याला उत्तरे तरुण गाण्यातनू देत असत. जणू काही जोडीदार निवडण्यापूर्वी सर्व अटी-शर्ती गीतातून अगोदरच मंजूर करुन घेत होत्या. तरुणींचे लाजणे सर्वांना मोहक वाटत होते.

पालला यात्रेचे स्वरुप प्राप्त झालेले होते. बघ्यांची गर्दी खूप होती. बघणारे वाहवा ! फारच

छान, कोण्यातरी कोपऱ्यातून बेस्ट ! असे उदगार काढून नाचणाऱ्या, गाणाऱ्या आदिवासींना जणू काही प्रोत्साहन देवून त्यांना चालना देत होते. त्यामुळे आदिवासीचा जोम, उत्साह अधिकच वाढत होता..

अशाच एका आदिवासीच्या फडांत पारली व दाविदची जोडी घामा-घूम झालेली नाचत होती. संपूर्ण दिवसभर नाच-गाणं चालूच होते. नाचत असताना एकमेकांचा स्पर्श होत होता. त्या स्पर्शातूनच प्रेमाचा झरा अधिक वेगाने वाहत होता.

ढोल, झांज व काश्याचे ताट वाजविण्यातला आनंद आणि ऐकण्याचा आनंद काही आगळा-वेगळा होता.

प्रेक्षकांना मंत्रमुग्ध करणारा आदिवासीचा भोगण्या उल्लेखनीय होता.

सुर्याने आपली तेजस्वी किरणे मंद करुन केंव्हा पश्चिमेकडे ढगाआड गडप झाला हे भोगण्यातील सर्व आदिवासींना कळले सुध्दा नाही. प्रत्येकांनी आपापले सोबती निवडून ते दूरवर एकांतात गेले. मनसोक्त कनाची क्रिडा करुन सकाळी नववधू-वरांच्या जोडीने दाविद-पारली संसाराला लागले.

पारली सुकन्येला बघताच दाविदचे आई-वडिल व सर्व आप्तेष्ट खुश झाले.

पारलीचे सर्वांनी हसत-मुखाने स्वागत केले. दाविद-पारलीचा सुनहरा संसार सुरु झाला. पारलेचे लावण्यरुप काही निराळंच होते. पारलीच्या ह्या सुंदर, देखण्या रुपाने केवळ दाविदलाच नव्हे, तर सर्वांना भुरळ घातली होती.

दाविद मुलांना अगदी मनोरंजक पध्दतीने अध्यापन करण्यात कुशल अध्यापक होता. दाविद हा तरुण साडेपाच फूट उंच, शरीराने धष्टपुष्ट, काळेशार केस, पांढरी नॅरो पॅन्ट व सैल इन केलेले शर्ट त्यावर काळा पट्टा व काळेच मोजे व काळा चमकदार बूट घातलेला रुबाबदार व्यक्तिमत्व असलेला ऐन पंचवीशीचा तरुण होता. दाविदचे घराणे श्रीमंत सुशिक्षित आदिवासी होते.

दाविदच्या घरी आल्यावर पारलीला जणू काही आपण आनंदवनात वावरत असल्यासारखे वाटू लागले. पारलीचे सुख पाहून, पारलीच्या वडिलाच्या वार्धक्यामुळे सुरकतलेल्या चेहऱ्यावर दोन्ही डोळ्यांच्या कडांना मिष्कील रेषा उमटत होत्या.

पारलीची आई म्हणाली, पारली बेटी,

तुझं भाग्य फार मोठं आहे गं, की तुला एवढे मोठे सासर त्यात वावरणारे देवमाणसे मिळाली. तुझा जोडीदार तर राष्ट्राचा शिल्पकार, शिक्षक आहे. हे तुझं सर्व बघून माझ्या डोळ्याचं पारणं फिटलं गं !

आईचे बोलणे ऐकून पारली मनातल्या मनात खूप हसली व मी एका शिक्षकाची पत्नि म्हणून अभिमानाने सांगू लागली.

प्रत्येक तरुणीचे एक स्वप्न असते की, मला मिळणारा भावी पती सुशिक्षित, निर्व्यसनी, प्रभावी व्यक्तिमत्व असलेला असावा. ह्याला पारलीही अपवाद कशी असणार ?

पारलीचा सुखाचा संसार सुरु असताना एके दिवशी पारली आपल्या पतीसोबत सोफ्यावर बसलेली होती. दाविद मराठी मासिक चाळत होता. पारली मासिकातील फक्त रंगीत चित्रेच बघत होती. मासिकात काय लिहिलेले आहे हे तिला काही कळत नव्हते याचे दुःख तिच्या चेहऱ्यावर दिसत होते.

मासिकातील एका सुंदर रंगीत फोटो बघून त्या फोटोखाली लिहिलेले नांव काय ? असे दाविदला विचारले.

दाविद म्हणाला अग तुझ वाच की ! मला वाचता आले असते तर कशाला विचारले असते गडे - पारली.

पारलीचे हे शब्द ऐकताच दाविदची तळपायाची आग मस्तकात गेली. दाविदने पारलीला दूर केले. चल, चालती हो, तुझे बाह्यरुप इतके सुंदर असताना, तू एकही वर्ग शिकलेली नसेल असे मला वाटले नव्हते.

पारली अशिक्षित असलेली कमतरता बघून सासू-सासरा व दाविद यांनी पारलीला छळण्यास सुरुवात केली.

घरात ठेवलेली मोलकरीण कामावरुन बंद करुन घरातील सर्व कामे पारलीलाच करण्यास सांगितले. घरात एवढे असतानाही पारलीला रात्रीचं उरलेलं शिळं अन्न सासू देवू लागली. पारलीच्या अंगावरील सर्व मौल्यवान दागिने सासूने काढून घेतले. ज्याप्रमाणे एखाद्या बहरलेल्या वृक्षांची सर्व पानासकट फांद्यांची छाटणी एखादा दुष्ट करुन ते झाड बोडके करतो तशी स्थिती पारलीची झाली होती. तरी सुध्दा पारली सुंदर दिसत होती.

पारलीला शेताची कामे सुध्दा करावी लागत असे. पारली हे सर्व निमुटपणे सहन करीत होती. सहन केल्याशिवाय काही एक इलाज नव्हता. सहन करण्यालाही काही मर्यादा असते

पण....

एके दिवशी तर सासूने पारलीच्या अंगावर जळती काडी फेकली. पारलीने वेळीच पाणी ओतून पेटलेली साडी विझवली. पतिदेवाला सांगितले तर दाविद सुध्दा पारलीलाच दोष देत होता.

असा पुष्कळ दिवस पारलीने सासरचा छळ सहन केला.

एके दिवशी दिवाणखान्यात एकांतात दाविद व दाविदच्या आई-वडिलांनी पारलीला जीवंत जाळण्याचा बेत आखला. हे सर्व पारलीने गुपचूप ऐकले व पारली रात्रीच्या वेळेस आई-वडिलांकडे बावरलेल्या अवस्थेत आली.

रात्रीच्या वेळी आलेली कावरी-बावरी अवस्थेत असलेली पारली सुकन्येला बघून पारलीच्या वृध्द आई-वडिलांच्या तोंडचे पाणी पळाले.

बापू-आई मला वाचवा अशा केविलवाणी स्वर काढून पारली म्हणाली, मी आता जीवंत राहू शकत नाही.

आई-वडिल म्हणाले, अग, पारली बेटी काय झालं गं ?

काय सांगू, माझा छळ झाला तो माझ्या अडाणी, न शिकल्यामुळे.

मी जर आश्रमशाळेत जाऊन शिकली असती तर मला हा त्रास झाला नसता.

डोळ्यात पाणी आणून पारली म्हणाली, आदिवासींच्या दारी ज्ञानाची गंगा आलेली असताना, ह्या ज्ञानगंगेत मी न्हावू शकली नाही, हे माझे दुर्भाग्य आहे. यामुळेच मला त्रास भोगावा लागून सुखापासून, संसारापासून वंचित झाली.

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अनुसूचित जमाती प्रमाणपत्र तपासणी समिती : न्यायालयीन निकाल

* श्री.डी.आर.चौधरी

१. डॉ.जयसिंग बाबूराव ढाके -
याचिका क्र.५४२१/१९९९

डॉ.जयसिंग बाबूराव ढाके यांचा महादेव कोळी अनुसूचित जमातीचा दावा तपासणी समिती,पुणे कडे सार्वजनिक आरोग्य खात्याकडून तपासणीसाठी प्राप्त झाला होता. उमेदवाराची व त्यांच्या नातेवाईकांची दक्षता पथकामार्फत शालेय व गृह चौकशी करण्यात आली होती. स्वतः उमेदवार तसेच उमेदवाराची बहिण व भाऊ यांच्या शालेय रेकॉर्डमध्ये त्यांची जात ‘कोळी‘ व ‘पानभरे कोळी‘ अशी नमुद केल्याचे दक्षता पथकाचे अहवालावरून स्पष्ट झाले.

उमेदवाराचे सदरील रेकॉर्ड लक्षात घेऊन व त्याने दिलेल्या स्पष्टीकरणाचे आधारे तपासणी समितीने त्याचा महादेव कोळी अनुसूचित जमातीचा दावा दि. १५-३-१९९९ चे निणर्याअन्वये अवैध ठरविला. सदरच्या निर्णया विरूध्द उमेदवाराने उच्च न्यायालय,मुंबई येथे याचिका दाखल केली. उच्च न्यायालयाने तपासणी समितीने दिलेला निर्णय योग्य असल्याचे नमूद करून उमेदवाराची याचिका खारीज केली. उमेदवाराची सेवा सदरचे खात्यात बरीच वर्षे झाली असल्याकारणाने त्यास न्यायालयाने दि. १५-६-१९९५ चे शासन निर्णयाआधारे नियमित करण्याविषयी कार्यवाही करण्यास सूचविले व भविष्यात उमेदवारास अनुसूचित जमातीचे फायदे मिळणार नाहीत असे निर्देश दिले.

२. श्री सुनिल तुकाराम शिंदे
याचिका क्र. ५४३८/९९

उमेदवाराचा दावा महसूल विभागाकडून तपासणी समितीकडे तपासणीसाठी आला. उमेदवाराने ‘ठाकूर‘ अनुसूचित जमातीचा दावा केला होता. तपासणी समितीने उमेदवाराची सर्व कागदपत्रे तपासली असता असे आढळून आले की उमेदवार, त्याचे वडिल व इतर दोन भावांच्या शालेय रेकॉर्डमध्ये त्यांची जात ‘हिंदू मराठा‘ अशी नोंदविण्यात आली आहे. उमेदवाराचे वडिलांचे शालेय शिक्षण १९३८ तर उमेदवार व

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* विधी अधिकारी, आदिवासी संशोधन व प्रशिक्षण संस्था, महाराष्ट्र राज्य, पुणे

त्याचे इतर बंधूचे शालेय शिक्षण अनुक्रमे १९७४, १९५६, १९६१ मध्ये झालेले होते. वरील सर्व वर्षात उमेदवार व त्याचे रक्तसंबंधातील नातेवाईकांच्या शालेय नोंदीत त्यांची जात 'हिंदू मराठा' आढळून आली. तपासणी समितीने या सबळ पुराव्याधारे उमेदवाराचा ठाकूर अनुसूचित जमातीचा दावा दि. २०-२-१९९९ चे निर्णयान्वये अवैध ठरविला.

सदरचे निर्णयाविरूध्द उमेदवाराने उच्च न्यायालय, मुंबई येथे याचिका दाखल केली. त्यात उमेदवाराने तपासणी समितीने त्याच्या आजोबांचे १९४१ चा मृत्युचा उतारा विचारात न घेतल्याचे नमूद केले. न्यायालयाने तपासणी समितीच्या निर्णयात उमेदवाराची सर्व कागदपत्रे विचारात घेतली असल्याचे नमुद केले. तसेच सर्वोच्च न्यायालयाने माधुरी पाटील विरूध्द अपर आयुक्त, आदिवासी विकास, ठाणे या निकालामध्ये दिलेल्या मार्गदर्शक सूचनांचे आधारे उमेदवाराची याचिका फेटाळून लावली.

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वृत्त विशेष :-

अनुसूचित जमातीच्या जाती प्रमाणपत्र तपासणी समित्यांची निर्मिती

शासकीय व निमशासकीय सेवेत अनुसूचित जमातीकरिता राखीव पदे ठेवलेली आहेत. त्याचप्रमाणे शैक्षणिक संस्थामध्ये देखिल राखीव जागा ठेवलेल्या आहेत. त्यापैकी काही अभ्यासक्रमांसाठी प्रवेश घेताना जातीच्या प्रमाणपत्राची तपासणी होऊन वैधता प्रमाणपत्र सादर केलेल्यानांच त्या अभ्यासक्रमाकरिता प्रवेश दिला जातो. नियुक्त्यांच्या वेळी वैधता प्रमाणपत्र सादर करण्याची तरतूद आहे. त्याचप्रमाणे स्थानिक स्वराज्य संस्थामध्ये अनुसूचित जमातीकरिता राखीव असलेल्या प्रभागातून निवडून आलेल्या उमेदवारांची जातीची तपासणी केली जावी अशा प्रकारचे देखिल शासनाचे आदेश आहेत. १९९८ पासून जाती प्रमाणपत्र तपासणी समित्यांकडे वेळोवेळी नवीन कामे सोपविल्यामुळे कामे फारच वाढली आहेत. त्यामुळे पुणे, नागपूर, नाशिक येथे सध्या असलेल्या तपासणी समित्यांकडे कामाचा व्याप जास्त वाढलेला आहे. जाती प्रमाणपत्र तपासण्याचे काम वेळेवर व्हावे म्हणून ठाणे, औरंगाबाद व अमरावती येथे नवीन ३ समित्या व समित्यांना साहाय्य करण्यासाठी नवीन ३ दक्षता पथके स्थापन करण्याचे शासनाच्या विचाराधीन होते.

सध्या पुणे, नाशिक व नागपूर येथे तीन जात प्रमाणपत्र तपासणी समित्या व तीन दक्षता पथके आहेत, याव्यतिरिक्त ठाणे, औरगांबाद व अमरावती येथे आणखी तीन नवीन जाती प्रमाणपत्र तपासणी समित्या व तीन नवीन दक्षता पथके स्थापन करण्यास शासन मंजूरी देत आहेत. ठाणे, औरंगाबाद व अमरावती येथे नव्याने समित्या व दक्षता पथके स्थापन करण्यात येत असल्यामुळे आता ६ समित्यांमधील कामाचे वाटप पुढीलप्रमाणे राहील :-

अ.क्र.	महसूल विभाग	तपासणी समिती व दक्षता पथक
१.	पुणे	पुणे
२.	नाशिक	नाशिक
३.	नागपूर	नागपूर
४.	कोकण	ठाणे
५.	औरंगाबाद	औरंगाबाद
६.	अमरावती	अमरावती

या शासन निर्णयातंर्गत सर्व कर्मचारीवृंद संचालक, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे यांच्या नियंत्रणाखाली राहील. संचालक, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे हे या समित्यांचे व

दक्षता पथकांचे मुख्य समन्वयक म्हणून (Chief Co-ordinator) राहतील आणि समित्या व दक्षता पथके यांच्या कामकाजात सुसूत्रता साधण्याच्या दृष्टीने त्यांना वेळोवेळी मार्गदर्शन करतील.

पुणे, नाशिक, नागपूर, ठाणे, औरंगाबाद व अमरावती येथील तपासणी समित्यांची कार्यकक्षा पुढीलप्रमाणे राहील.

अ.क्र.	समिती	जिल्हा	महसूल विभाग
१.	अनुसूचित जमाती जाती प्रमाणपत्र तपासणी समिती, २८, क्वीन्स गार्डन, पुणे ४११००१	पुणे, सातारा, सांगली, सोलापूर, कोल्हापूर	पुणे विभाग
२.	अनुसूचित जमाती जाती प्रमाणपत्र तपासणी समिती, आदिवासी विकास भवन, रमाबाई आंबेडकर कन्या शाळेजवळ, जुना आग्रा रोड, नाशिक ४२२०२२.	नाशिक, धुळे, नंदूरबार, जळगांव, अहमदनगर	नाशिक विभाग
३.	अनुसूचित जमाती जाती प्रमाणपत्र तपासणी समिती, आदिवासी विकास भवन, गिरीपेठ, अमरावती रोड, नागपूर ४४००१०	वर्धा, नागपूर, भंडारा, चंद्रपूर, गडचिरोली, गोंदिया	नागपूर विभाग
४.	अनुसूचित जमाती जाती प्रमाणपत्र तपासणी समिती, ठाणे	मुंबई शहर, मुंबई उपनगर, ठाणे, रायगड, रत्नागिरी, सिंधुदुर्ग	कोकण विभाग
५.	अनुसूचित जमाती जाती प्रमाणपत्र तपासणी समिती, औरंगाबाद	औरंगाबाद, जालना, परभणी, बीड, नांदेड, उस्मानाबाद, लातूर, हिंगोली	औरंगाबाद विभाग
६.	अनुसूचित जमाती जाती प्रमाणपत्र तपासणी समिती, अमरावती	बुलढाणा, अकोला, वाशिम, अमरावती, यवतमाळ	अमरावती विभाग

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आदिवासी बोलीभाषा

आदिवासींच्या सांस्कृतिक जीवनाच्या अनेकविध वैशिष्ठ्यांपैकी त्यांची स्वतंत्र बोलीभाषा हे देखील एक वैशिष्ट्य आहे. आदिवासींच्या स्वतंत्र बोलीभाषा या विकासनशील आदिवासीतेर समाजाच्या आधुनिकीकरणाच्या प्रवाहाबरोबरच कालांतराने आपोआपच लुप्त होतील. त्यासाठी आदिवासींच्या सांस्कृतिक जीवनाचा इतर वैशिश्ठ्यांच्या जतन वा संवर्धनासह या वैशिष्ठ्यांचे जतन व लिखित साहित्य संवर्धन करणे महत्वाचे ठरते.

महाराष्ट्रात अनुसूचित जमाती (४७) आहेत. प्रमुख एकूण ४७ जमातीपैकी जास्त लोकसंख्या असलेल्या (१७) अनुसूचित जमातींना त्यांची स्वतंत्र बोलीभाषा आहे. या आदिवासी जमातीत भिल्ली, धानकारी, भिल्ल मावची, गोंडी, मारिया गोंडी, हलबी, कातकरी, कोकणी, कोलामी, कोरकू, ठाकरी, वारली व पारधी अशा (१४) बोलीभाषा प्रामुख्याने बोलल्या जातात. ४७ जमातीपैकी (१७) अनुसूचित जमाती सोडल्यातर (३०) अल्पसंख्याक आदिवासी जमाती आहेत. त्यांची संख्या नगण्य असल्याने त्या वास्तव्य करुन असलेल्या त्या त्या क्षेत्रातील प्रचलित मुख्यभाषा बोलतात.

वरील १४ बोलीभाषांपैकी (७) प्रमुख बोलीभाषांचे जसे की भिलारी, गोंडी, कोलामी, पावरी, मावची, माडिया व कोरकू या बोलीभाषांचे शब्दकोष तयार करण्यास शासनाने फेब्रुवारी,१९९३ मध्ये मान्यता दिली होती. त्यापैकी सध्या माडिया (मराठी) शब्दकोष, मावची इंग्रजी डिक्शनरी, मावची मराठी शब्दकोष असे तीन इंग्रजी व मराठी भाषेत संस्थेने प्रकाशित केलेले असून उर्वरित (४) भाषांचे शब्दकोषाचे काम चालू आहे. या कामासाठी श्री.अनंतराव बोधनकर, निवृत्त सहसंचालक, समाज कल्याण विभाग व त्या त्या क्षेत्रातील अधिकारी व कर्मचारीवर्गाने मदत केली आहे.

या शब्दकोषांचा प्रामुख्याने फायदा त्या त्या क्षेत्रात काम करणारे शासकीय अधिकारी व कर्मचारी यांना त्यांच्या तेथील बोलीभाषा समजण्यास या शब्दकोषामुळे सोपे जाईल. शिवाय वारंवार आदिवासींशी संपर्क आल्याने निश्चितच त्यांना कामापुरती का होईना ती बोलीभाषा अवगत होण्यास मदत होईल. तसेच आदिवासी क्षेत्रात शासकीय आश्रमशाळांमध्ये काम करणारे शिक्षक यांना आदिवासी पालक व पाल्य यांच्याशी जवळीक साधण्यास या शब्दकोषामुळे सहजच मदत होईल. आदिवासी बोलीभाषा ह्या मराठी भाषेहून भिन्न आहेत. त्यासाठी आदिवासी मुला-मुलींना शालेय औपचारिक शिक्षणास सुरुवात करण्याआधी त्यांना बालवाडी/पहिली इयत्तेला उपयोगी पडतील अशा काही आदिवासी बोलीभाषेतील छोट्या पुस्तिका तयार करण्यासाठी या शब्दकोषाचा उपयोग होऊ शकेल.

अ.क्र.	शब्दकोषाचे नांव	भाषा	शब्दसंख्या	पृष्ठसंख्या
१	गोंडी (कोयांग)	मराठी	१०५९३	१६९
		इंग्रजी	१०५९६	१७७
२	कोलामी	मराठी	४८८५	७५
		इंग्रजी	४८८५	९२

(पुढील पानावर.......

अ.क्र.	शब्दकोषाचे नांव	भाषा	शब्दसंख्या	पृष्ठसंख्या
३	भिलोरी	मराठी	१००००	१६३
		इंग्रजी	१००००	१३१
४	माडीया	मराठी	४१००	६५
		इंग्रजी	४१००	७७
५	पावरी	मराठी	५०००	११७
		इंग्रजी	५०००	८७
६	मावची	मराठी	५०००	१४८
		इंग्रजी	५०००	१११
७	कोरकू	मराठी	५०००	१४८
		इंग्रजी	५०००	११७

आदिवासी बोलीभाषा शब्दकोष एकूण १४ असून मराठी ७ + इंग्रजी ७ आहेत. सदरचे शब्दकोष प्रुफ तपासून तसे मा.संचालक, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे यांचेकडून मान्य करुन व्यवस्थापक, शासकीय मुद्रणालय, मुंबई येथे अंतीम मुद्रणाकरीता या कार्यालयाचे प्रतिनिधी यांनी दिनांक ३/२/२००० रोजी प्रत्यक्ष मुद्रणासाठी दिलेले आहेत. मुद्रणाचे काम सध्या प्रगतीपथावर आहे.

* * * * *

सिकलसेल रोगाविषयी माहितीपट :-

हा अनुवंशिक रोग आहे. ज्या व्यक्तीला हा रोग असतो त्यांच्यामध्ये प्रामुख्याने रक्तात असलेल्या तांबड्या पेशी या विळ्यासारख्या असतात. म्हणून या रोगाला 'सिकलसेल' असे म्हणतात.

अर्थात निरोगी व्यक्तीत असलेल्या तांबड्या पेशी ह्या गोल असतात. यात ऑक्सीजनचा पुरवठा पूर्णपणे होतो आणि जी व्यक्ती निरोगी असते म्हणजे जिच्या शरीरात वरीलप्रमाणे तांबड्या पेशी विळ्याच्या आकारात नसतात, अशा व्यक्तीस ऑक्सीजनचा पुरवठा कमी प्रमाणात होतो व अशी व्यक्ती जास्त दिवस जगू शकत नाही.

आदिवासी जमातीत सिकलसेल या रोगाचे ५० टक्के इतके आहे. त्यासाठी जनजागृती करण्याकरिता मा.संचालक श्री.आर.डी.खरोसेकर यांच्या मार्गदर्शनाखाली या विषयावर एक लघुपट तयार केलेला आहे. केंद्रीय सेन्सॉर बोर्डाने या माहितीपटास 'उत्कृष्ट शैक्षणिकपट' असे प्रमाणपत्र दिलेले आहे.

या रोगाचे प्रमाण रोखण्यासाठी विवाहापूर्वी तपासणी केली जावी हा या माहितीपटामागील मुख्य उद्देश आहे. हा माहितीपट गुजरात सीमेजवळील डहाणू परिसरातील वाड्यांमध्ये तयार केला आहे. त्यासाठी केंद्र शासन व राज्य शासनाने आर्थिक मदत केली आहे.

सोबत दिलेल्या फोटोमध्ये दर्शविल्यानुसार एखाद्या व्यक्तीस हा रोग झालेला असेल व त्याने निरोगी स्त्रीशी विवाह केला असल्यास ह्या जोडप्यास दोन अपत्ये असतील तर या दोनपैकी एका अपत्यास हा रोग असल्याचे आढळून येते. जर दोन्ही व्यक्ती रोगी असतील तर त्यांची दोन्ही अपत्ये ही रोगी असू शकतात, असे या फोटोवरुन दिसून येते.

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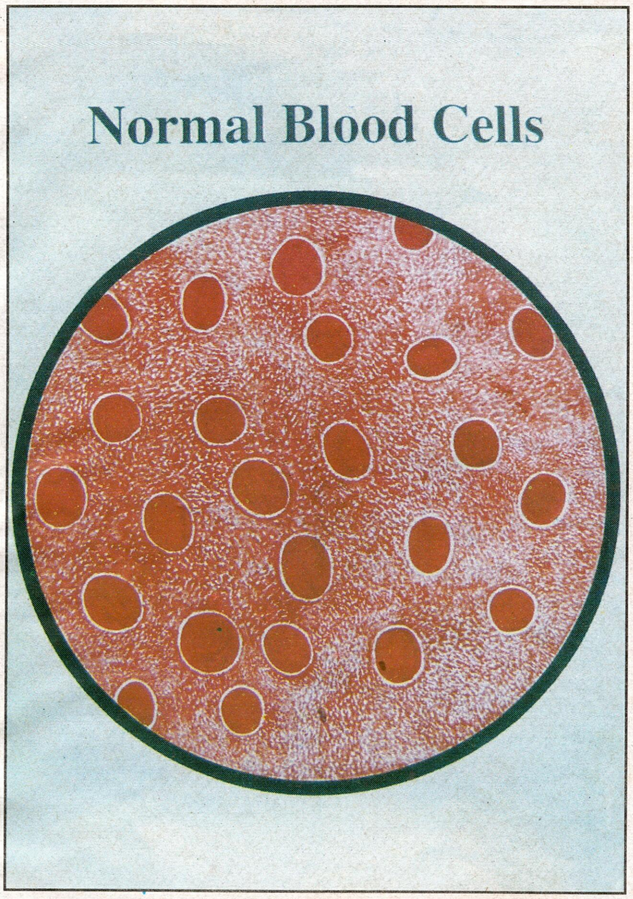
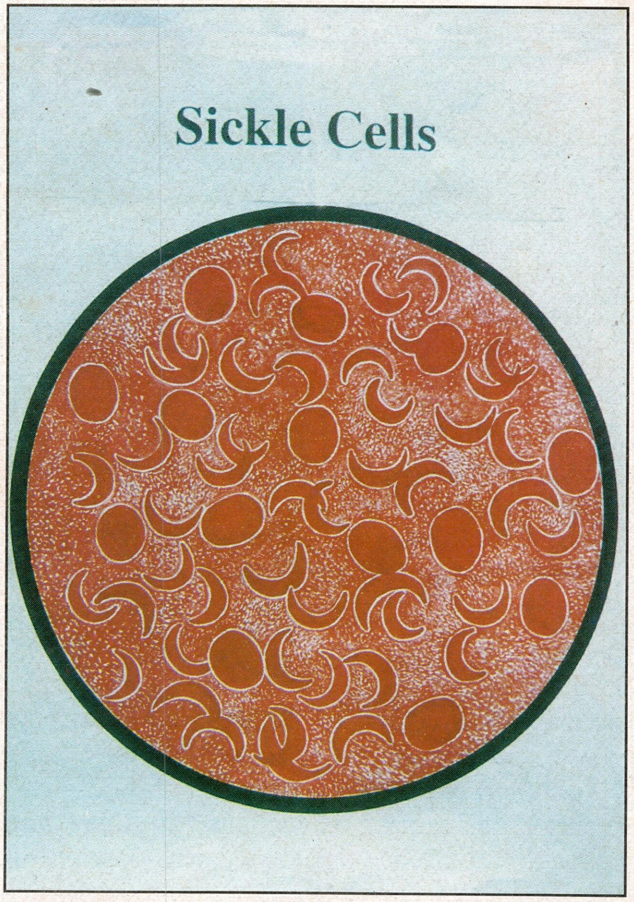
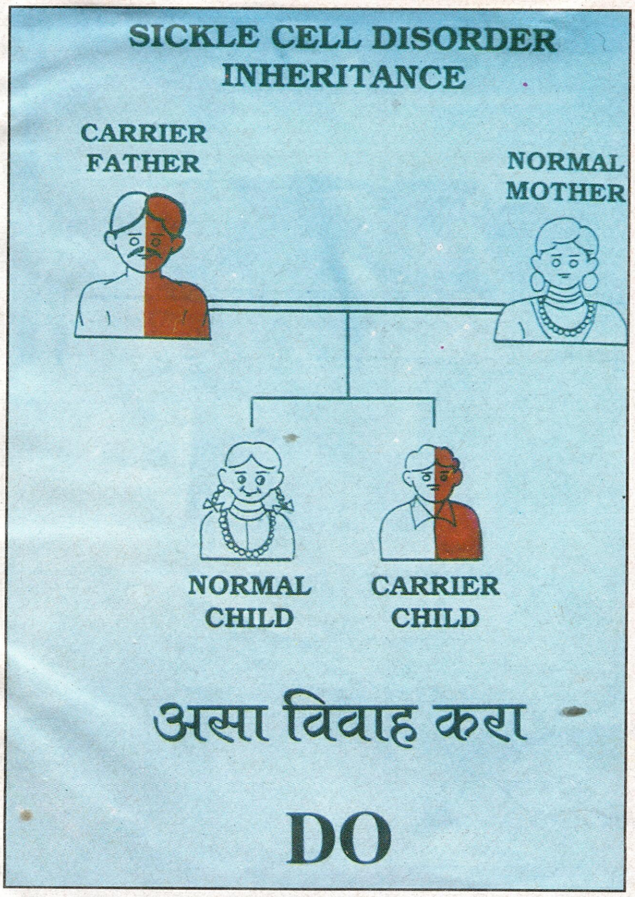
शासकीय फोटोझिंको मुद्रणालय, पुणे.


Normal Blood Cells

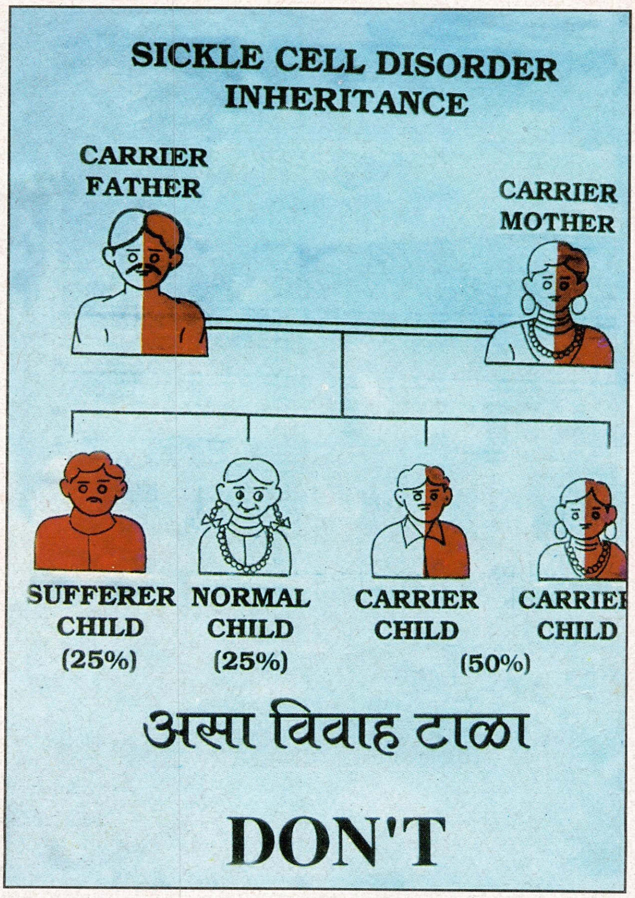
सर्वसामान्य मानवामध्ये असलेल्या रक्तात सर्व साधारण तांबड्यापेशी ह्या गोल आकारात असतात.


Sickle Cells

सिकलसेल रोग्यामध्ये असणाऱ्या रक्तातील तांबड्या पेशी ह्या विळ्याच्या आकारासारख्या दिसून येतात.


SICKLE CELL DISORDER INHERITANCE
CARRIER FATHER
NORMAL MOTHER
NORMAL CHILD
CARRIER CHILD
असा विवाह करा
DO

सर्वसामान्य माणसांतील पती किंवा पत्नी या दोघोंपैकी एक जरी सिकलसेल रोगाचा वाहक (Carrier)असेल तर त्यांच्या मुलांमध्ये हा रोग होऊ शकतो.


SICKLE CELL DISORDER INHERITANCE
CARRIER FATHER
CARRIER MOTHER
SUFFERER CHILD (25%)
NORMAL CHILD (25%)
CARRIER CHILD
CARRIER CHILD
(50%)
असा विवाह टाळा
DON'T

दोनसिकलसेल रोगाच्या वाहकांनी (Carriers) लग्न केल्यास त्यांच्या संततीमध्ये हा रोग होण्याची २५% ते ५०% शक्यता असते. तसेच ५०% संतती ही ह्या रोगाचा वाहक होऊ शकतात.

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